

# PENTECOSTAL HERALD

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## "THAT THEY MAY BE ONE."

By The Editor.

**O**UR Lord Jesus prayed for the oneness of his people. Saint Paul also laid great emphasis on the essential unity of the body of Christ, the church of those who have been born again. He had much to say about the harmony that should exist among the various members of this body. Evidently this was in the mind of Christ and of the great Apostle to the Gentiles a matter of supreme importance. According to them, progress of the Kingdom of God and the salvation of souls largely depended upon this spirit of Christian fellowship and holy union. Jesus prayed for his disciples, "that they all may be one . . . that the world may believe that thou hast sent me." Paul estimated it a great crime to disturb the peace of the members of, and to introduce schism into the body of Christ—the Church.

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There can be no doubt that much harm has arisen out of the bickerings, strife and jealousies that have existed among the professed followers of the Lord Jesus. Church has been arrayed against church; altar has been builded against altar. One part of the body has preyed upon other parts, often rejoicing more over one proselyte from a rival, than over the conversion of those who are out in the world. Instead of helping each other, like different regiments of an army, supporting one another in combat upon the strongholds of sin, they have often fought one another more than they have fought the world, the flesh and the devil. Frequently, one church organization engages in a revival of religion some other church, instead of encouraging the good work, will unite with the forces of evil to hinder instead of helping forward the sister church in her labor for souls. This unholy rivalry and strife have frequently shaken the confidence of thoughtless people in the world in the religion of those who profess Christ and, sometimes, sad to say, in Christ himself.

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In our present condition of intellectual development and true piety, there is no probability that we can have the union of the various Christian churches, but no doubt we can have very close union and beautiful fellowship among the true Christians of all churches, and that is to be devoutly sought and carefully practiced. All unnecessary controversy which is likely to offend and cause strife among the children of God of the various denominations of Christians should be avoided, and we rejoice that there has been very large improvement in this particular within the last three or four decades; but there is still room for improvement. There is nothing more pleasing to this writer than to find beautiful harmony and a spirit of genuine Christian fellowship and brotherhood among the members of various religious denominations. The change since I was a boy, or a half century ago, when I was entering the ministry, is remarkable and a cause for genuine joy.

God has always had a hard time with great ecclesiasticisms. As they grow, become rich, build great churches and cathedrals, establish vast institutions, create high offices, give men large authority, pay immense salaries, they develop a condition of things where they are quite likely to think about and become interested in the things of the Kingdom, rather than in the King. We easily become interested in the enterprises, offices, honors and emoluments of the church, developing a sort of ecclesiastical autocracy and, hardly without knowing it, lose the spirit of Christ, divorce the church from the leadership and power of the Holy Ghost, and go forward with vast human programs, drift away from saving faith, fundamental truth, experimental religion, and the supernatural manifestations of God in the midst of his people. What Jesus was praying for was, not the union of ecclesiastical bodies, so much, but a higher and better union—the union of hearts, of sanctified sympathies, of genuine brother and sisterhood in himself. There is a baptism by one Spirit into one body which brings the disciples of Christ into holy oneness. Let us seek after and cultivate this union.

### Open Letter to a Young Preacher.

My Dear Young Brother:—

**I** am delighted to hear that you are going to have a protracted meeting in your church, and trust it may bring on a gracious revival. I am thankful you have secured Brother Blank to assist you in your meeting. He is anything but "blank." I have known and loved him for many years. He is a strong, earnest preacher of the gospel of Christ. He will not try to work up a religious excitement among your people, but give him time and he will sow the seed that will produce an abundant harvest. He will preach strong sermons on sin, judgment, and the future state of the impenitent wicked that will make the people think upon their ways and turn to God.

He will preach upon the greatness of God, the justice of his laws, his will, and his love for sinful men. He will insist that God has a right to rule his own universe, and that we are under obligation to God to obey, believe in, and serve him. His sermons will be awakening messages and force upon the people the conviction that God is not far off, but that he is in the midst in his convicting and saving power.

His messages will search the souls of men; under his powerful proclamation of the word of God sin comes to look unreasonable, a hateful and dangerous thing. Under his ministry, men forsake sin, and sorrow that they have committed it, and feel the need of forgiveness and seek for it. They will not be satisfied with simply becoming a member of the church, being baptized and performing

their religious duties, but they want to be delivered from the guilt and power of sin, made new creatures in Christ Jesus, and become living epistles known and read of all men. I have known him to preach in a town until the whole population was humbled and awed with a sense of the presence of God.

Preaching is a very essential part of a revival meeting, but to have the best success, the pastor must be a busy man; you must get out and visit in the homes of the people, and pray for them. Look up the members of the church who are not in the habit of attending church and get them out to the services. You must seek out the people who have moved into the community who are holding their church letters, and persuade them to identify themselves with the church. This is one of the most important works that an evangelist or pastor can do during the revival meeting. These people are the Lord's sheep and should be located and brought into the fold that they may be fed and nurtured in their spiritual lives.

When a boy I went into a new community, took my church letter, but not a person asked me to join the church, consequently I kept my letter and remained out of the church for a year, which did not contribute to my growth in grace. If the pastor or any member of the church had asked me to unite with the church I would have done so, but they left me out, with the feeling that "no man cared for my soul." Make it a point to hunt up the people who have their church letters, bring them into the church, and they will become acquainted during the revival, be revived in their spiritual life, and become useful members and, best of all, saved from backsliding and the loss of their souls.

Be instant in season and out of season in speaking to people on the streets, in the stores, shops, and homes during the meeting. Talk to the people and find out about their spiritual state. If you hear good news about the revival, tell the preacher that the word is taking hold, the people are thinking and talking of the meeting; this will encourage him, strengthen his faith, and he will preach with more power and zeal.

I have preached for pastors who were all about town during the day soul hunting, and would come in with encouraging reports that would greatly stimulate and help me to preach with renewed vigor and earnestness. I have labored with pastors who would lounge around the house, snooze, read the papers and do nothing, simply neglect souls and let them go on in darkness to outer darkness. Pitiful!

Get your people to praying, visiting, hunting up the neglected and bring them out to the meeting, and you will be rewarded by gracious results. Don't be content without seeing souls brought to Christ. Get the people to praying; recognize the presence of the Holy Spirit, trust him to work among the people and bring them into a saving relation with Christ. Use the means God has ap-

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OF ASBURY THEOLOGICAL SEMINARY

# SPIRITUAL POWER.

Rev. G. W. Ridout, D.D., Corresponding Editor.



Here is a distinct difference between Religion and Spirituality. Many people have religion, of a kind, but they have no spiritual liberty and power. Saul of Tarsus had religion, but not until he became converted and was changed by the Holy Ghost had he any spiritual power and was of any account to the kingdom of God.

Let me set forth some of the aspects of *Spiritual Power*:

1. It implies Converting Power.
2. It implies Pentecostal Power bestowed as a distinct experience subsequent to conversion; such as the disciples received at Pentecost. Acts 2.
3. It implies living the life in conformity with the Will of God.
4. It implies a constant abiding experience in fellowship with the Holy Spirit.

Let us observe how Spiritual Power exhibits itself.

1. Spiritual Power is Prayer Power.

Rev. S. Chadwick, in his writings on "Lord, Teach us to Pray," relates the following:

"There is one remarkable instance that I cherish because of the way the story came to me. There are two buildings in the City of Bristol which are monuments of answered prayer. One is Muller's Orphanage, and of the other I am not at present at liberty to speak. Dr. A. T. Pierson was my friend and he was the friend and biographer of Muller. It was from him I got the first half of the story. He told me of an occasion when he was the guest of Muller at the Orphanage. One night when all the household had retired he asked Pierson to join him in prayer. He told him that there was absolutely nothing in the house for next morning's breakfast. My friend tried to remonstrate with him and to remind him that all the stores were closed. Muller knew all that. He had prayed as he always prayed, and he never told anyone of his needs but God. They prayed. At least Muller did and Pierson tried to. They went to bed and slept, and breakfast for two thousand children was there in abundance at the usual breakfast hour. Neither Muller nor Pierson ever knew how the answer came. The story was told next morning to Simon Short, of Bristol, under pledge of secrecy till the benefactor died. The details of it are thrilling, but all that need be told here is that the Lord called him out of bed in the middle of the night to send breakfast to Muller's Orphanage, and knowing nothing of the need, or of the two men at prayer, he sent provisions that would feed them for a month. That is like the Lord God of Elijah, and still more like the God and Father of our Lord Jesus Christ."

Well does Dr. Chadwick remark in connection with the above:

"It is not every kind of praying that works such wonders. It takes a man of prayer to pray as Elijah and George Muller prayed. It is the energized prayer of the righteous man that is of great force. The widow knew that Elijah was a man of God when he prayed back her boy to life. It is always the crowning proof and the ultimate test. Nothing could turn the nation back to God so surely and so quickly as a Church that prayed and prevailed. The world will never believe in a religion in which there is no supernatural power. A rationalized faith, a socialized Church, and a moralized Gospel may gain applause, but they awaken no conviction and win no converts."

"There is passion in the praying that prevails. Elijah was a man of passions all compact. There was passion in all he did. All there was of him went into everything he did. God loves a man aflame. The lukewarm he cannot abide. He never keeps hot

## THE WORK OF SANCTIFICATION.

John Wesley relates the following:

"On Friday, Feb. 13, 1760, about thirty persons were met together at Otley . . . in order (as usual) to pray, sing hymns and provoke one another to love and good works . . . When they proceeded to speak of the several states of their souls, some with deep sighs and groans complained of the burden they felt for the remains of indwelling sin; seeing in a clearer light than ever before the necessity of a deliverance from it." Having spent the usual time together a few went home, "but the rest remained upon their knees groaning for the great and precious promises of God. One being desired to pray, he no sooner began to lift up his voice to God, than the Holy Ghost made intercessor in all that were present. . . At length the travail of their souls burst out into loud and ardent cries. They had no doubt of the favor of God (converted), but they could not rest while there was in them anything contrary to his nature. One cried out, in an exceeding great agony, 'Lord, deliver me from my sinful nature!' then a second, a third, and fourth." While praying, "one was heard to say, 'Blessed be the Lord God forever, for he hath cleansed my heart! Praise the Lord, O, my soul, and all that is within me, praise his holy name!' Another said, 'I hold thee with a trembling hand, but will not let thee go;' and in a little time cried out, 'Praise the Lord with me; for he hath cleansed my heart from sin!'"

"Before they parted three believed God had fulfilled his word, and 'cleansed them from all unrighteousness.' The next evening they met again; and the Lord was again present to heal the broken in heart. One received remission of sins, and three more believed God had cleansed them from all sin."

### The effect of Sanctification is thus stated:

Out of the wilderness we pass into Canaan. From the seventh of Romans, with its struggle and defeat, we move into the eighth chapter, with its rest and victory. Out of the self-life we rise into the Christ-life. For the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death. The step of surrender must be voluntary, complete and final; the act of faith must be definite, living and aggressive. Such a step of surrender and such an act of faith mean a new Christian experience, a second definite work—a crisis as radical and revolutionary as the crisis of conversion. In nature it is not a gradual development, but a sudden change. In regeneration we pass out of death into life; in sanctification we pass out of self into the Christ-life. In regeneration we receive a "new spirit;" in sanctification Christ comes and takes up his abode within the "new spirit." When such a revolution occurs in our lives, we shall certainly know it; and we may expect the Holy Ghost to witness as definitely and distinctly to his work of sanctification as he did to his work of regeneration.

hearts waiting. "Then will I be found of you when ye seek Me with all your hearts." There is an illuminating note in the margin of the Authorized Version (James v. 17) which says of Elijah that he "prayed in his prayer." When he prayed, he prayed in his prayer. Is there not much praying in which there is no prayer?"

Regarding Prayer, Dr. Frank Ballard, in discussing prayer in his latest book, says that in it "there is always a definite seven-fold complexity, just as there is in the ordinary light of day. To most folk it is just simple white light, no more. But to the student it means that all the seven colors of the solar spectrum are blended into one. Their separate identity can be shown at any moment by a little prism. They are visible enough, and always in one order—red, orange, yellow, green, blue, indigo, violet—in every rainbow. There could be no truer analogy concerning prayer. For it is always complex, with seven distinct elements, in a rightful order, which blend into one. The seven elements are adoration, thanksgiving, confession, resolution, petition, intercession, and submission. These in their combination alone make reality in prayer."

Secondly. Spiritual Power is that which sanctifies the life and gives the believer victory.

Dr. Pardington has put this aspect of the truth as follows:

"The second point of Divine contact, whereby sanctification is received, is the work of the Spirit. The identification of the believer with Christ in death and resurrection is the historical side of holiness; the transformation of the believer in character and conduct is the experimental side of holiness. The one is apprehension; the other is appropriation. After the vision of victory comes the realization of victory. Now, it is through the presence and power of the Holy Spirit that the vision of victory is transformed into its realization. Indeed, it is through the Holy Spirit that we come to see the hopelessness of struggling against sin; it is through the Holy Spirit that we catch a vision of the cross with its promise and potency of deliverance; it is through the Holy Spirit that the revelation of the indwelling Christ breaks with comforting cheer upon our despairing hearts; and it is through the Holy Spirit that we are enabled to die unto sin and live unto God."

Thirdly. Spiritual Power is that thing which illuminates the soul. In Psalm 34:5 we read, "They looked unto him and were lightened." A certain writer upon this passage says:

The Chinese version of our text is, "All who look to the Lord have light in their faces." This conforms to the original, which will admit of such free translations, "They looked unto him and glowed, sparkled," or again, "they had the sheen of a flowing stream." How suggestive are these expressions! The human countenance is a marvel of God's grace. Here are recorded for all to read the deepest thoughts of the soul and the fleeting phrases of emotions.

Fourth. Spiritual Power is that which brings things to pass for God as nothing else can.

One of the most wonderful missionaries in India was "Praying Hyde."

He was a young missionary sent to India. His strange and marvelous life dates back to a day on the deck of the steamer which was taking him out to his twenty-year missionary service in India, when he crumpled up in anger a letter from a friend urging him "to seek for the baptism of the Holy Spirit as the great qualification for mission work."

After a mighty baptism of the Spirit he prayed till India witnessed thousands brought to Christ and hundreds of workers sent into the harvest fields.

On his way home to die, he was in England in 1911. He went to a mission service where Wilbur Chapman and Charlie Alexander were having a hard time. He took the burden of the mission upon his heart and prayed till victory came. After a meeting of wonderful power, Dr. Chapman asked Mr. Hyde to pray for him, and this is his account of what happened:

"He came to my room, turned the key in the door, dropped on his knees, waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with God. Then with upturned face, down which the tears were streaming, he said: 'Oh, God!' Then for five minutes at least, he was still again, and then when he knew he was talking with God his arm went around my shoulder and there came up from the depth of his heart such petitions for men as I had never heard before. I rose from my knees to know what real prayer was. We believe that prayer is mighty, and we believe it as we never did before."

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.



## MODERN APOSTLES OF FAITH.

Rev. C. F. Wimberly, D.D.

## CHAPTER XIX.

## GIPSY (RODNEY) SMITH.



HE Jew is a wonder among the peoples of the earth; but their origin is no mystery. Their racial characteristics and clannish life are without parallel in all the world. But the gipsy cannot be traced to any certain origin; they have traits and habits found nowhere else; their origin has baffled the anthropologist experts. It is believed that they were first known of in India; but being a wandering, nomadic people without records, or other institutions of civilization, it is all conjecture about the gipsy. They are supposed to be a thieving, immoral, treacherous people; but a close-up of the soul life of the gipsy reveals some astonishing moral qualities. They have laws and methods governing their social and domestic life that our boasted civilization might well copy. They are religious—believe implicitly in God—in spite of their superstitions and other strange notions.

Now in all this we face the mystery; they are doubtless from that great expanse of country lying east of the Mediterranean Sea; they are from the lands and nomadic tribes, yet they are neither Turk nor Arab; yet have many habits and customs similar to those wild "Asses of the Desert." The gipsy is hard to explain, as he rather belongs to the peoples of "No Man's Land." Nobody is sure about him; therefore, we have the same right as others as to who and what, concerning the gipsy—it is all vague. We hear much about the "Lost Tribes of Israel," the *Ten Tribes*. What has become of them? They could not have been absorbed without violating all the traditions of the Jews in all the world.

We have always had some notions about the gipsy; then after reading the life of Gipsy Smith—an autobiography—we have been confirmed in our views. But the author does not hint at such a proposition. The gipsy belongs to the Semitic races; that much is true; they live in tents, and are pilgrims and strangers in the earth, with no fixed habitation. The Jews are Semitic, and for centuries dwelt in tents. The gipsies do not mix with other races; neither do the Jews. The gipsies are intensely religious in a wild, superstitious way, but are not Christ followers. They reverence God; so does the Jew; they have clean traditions—they keep the Sabbath day—and very few but have Bible names. The gipsies all want their babies christened; and lastly, the two peoples are strikingly similar in face, eyes, hair, etc. Both are a "peculiar people." We therefore believe that the gipsy is of Jewish origin, and there seems to be no other rational explanation of this strange people.

But this chapter proposes to draw a brief pen picture of Gipsy Smith, an evangelist and soul saver of international renown. He was born in a tent, March 31, 1860, in the Parish of Wanstead, Epping Forest, England. He was schooled in all the petty pilfering of his people. One of the most pathetic pictures in the life of this gipsy boy was when smallpox got among them, his mother died of the epidemic, and was quarantined so that none of the children could see the dead mother. "This great sorrow," says little Rodney, "broke my childish heart." This visitation was the turning point in the life of Cornelius Smith—the father; he sought God continually until he found him, and likewise did his two brothers. They visited a Wesleyan Methodist Church during a revival and it resulted in the salvation of the Smith brothers. Cornelius became an evangelist among his people at once. About this time he came in contact with William Booth, who was just beginning his mission work. Booth used the "convert-

ed gipsy" in many special meetings, and with unusual success.

Rodney was a street peddler of clothespins and other trinkets made by the women and girls; then men traded, the women worked at making little articles during the day, and told fortunes in the evening, and the children did the selling. But his life soon weighed heavily on the heart of Cornelius Smith who began praying and holding on to God for the salvation of his family. He took them in the order of their age. He was greatly distressed over the salvation of his only daughter Tilly; as Rodney was older than she, he felt that the boy must be converted first. Some one please explain this very unusual notion—that blessings had to come to children, beginning with the oldest. Another Jewish tradition. However, Rodney was graciously saved, with what he called a "sky-blue" experience—and it was at an altar—"mourner's bench."

This great event occurred at the village, or near by, of Caravan, also near to Bedford, the home of John Bunyan, where may be seen a monument in honor of his jail career. Rodney had a hard struggle; he spent much time in the woods, praying alone; he seemed to find peace, but could not get himself reconciled to making a public confession of Christ. He surrendered, but would not do it before men. But while attending a revival in a Primitive Methodist Church, near Cambridge, the transaction was closed. They were singing "Come humble sinners," and when they sang the verse: "I can but perish if I go, I am resolved to try, for if I stay away, I know I shall forever die," he went to the altar and his old gipsy father prayed fervently for the lad. This was Nov. 17, 1876, and the spiritual birthday of little Rodney Smith who, as he says, "Came through" with great assurance. Gipsy Smith often says he is a "Cambridge Man."

At the time of his conversion, Rodney Smith could neither read nor write; his first steps in learning were gleaned from reading various signs. In spite of this handicap, he felt that God had called him to preach, and his "maiden effort" was delivered to a congregation of turnips. He said that, judging from the silence and reverence given him, his message was gladly received. The three big Gipsy Brothers held revival meetings in villages wherever they went, and Cornelius, who had made most of his living fiddling for country dances, was known as the "Fiddling Gipsy," and was a great attraction everywhere.

They were all attending a revival at Whitechapel Road, conducted by William Booth. He called Cornelius Smith to the platform and asked him about his son, whom he had understood wanted to be a preacher. The boy was called into a private room where the great leader interviewed the lad, asking him among other things, if he wanted to join their mission.

This was the beginning of Gipsy Smith's career. The lad returned to their tent city in much joy, took off his gipsy clothes, dressed himself in the way other young men dressed, and left for his first try-out as a member of the Salvation Army, and was assigned by William Booth to his first field of labor. He was sent to Whitby and placed in a kind home, where he ate for the first time with knives and forks on a table covered by a linen cloth. The boy had many seasons of discouragement and embarrassed no little, trying to adjust himself to the social life of his new friends.

But the "Gipsy Boy" was an attraction; crowds filled the building to hear his simple messages, unlearned in every manner of speech and expression, but unctionized by the Holy Spirit. His next field was Harteford, where he became more the master of him-

self, and the word flourished. His third appointment was at Manchester, under Ballington Booth, and was not well received, owing to some friction which grew very bitter among the workers, because of the popularity of this gipsy boy. It is the same old story; those, who can do the things that others are unable to do, must suffer from mean, contemptible jealousies.

From Manchester he was moved to Hartley. This was the beginning of Gipsy Smith's great career. He secured an old circus building which had a capacity of thousands, and thousands waited upon his ministry, and scores were converted almost weekly. So great had become the popularity of Gipsy Smith that Ballington Booth succeeded in having him again removed. The whole town petitioned for his return, but the old Salvation Army leader felt that he was becoming too worldly popular for service in the Army. When he left Hartley, his friends presented him with a gold watch, and when this was reported to Headquarters, Gipsy Smith was discontinued from the ranks of the Salvation Army.

This only served to increase his reputation; he returned to Hartley and remained there for many years, and his ministry became nation-wide. It was a blessing, both to Gipsy Smith and to the world, that he was dismissed from the Salvation Army, as that line of work would have been a handicap to this man of destiny.

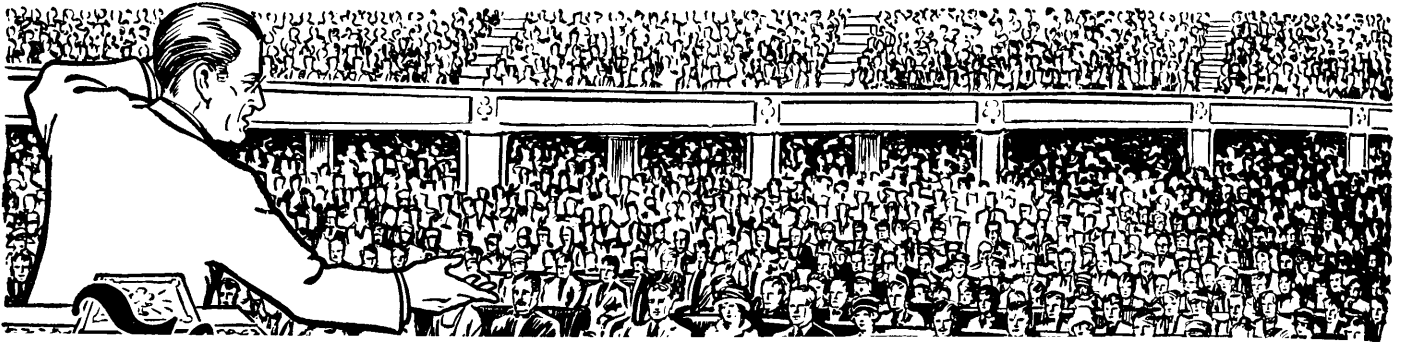
In 1889, he first visited America, and conducted a great revival in Nostrand Avenue Methodist Church, Brooklyn, N. Y. His ministry for over thirty years has been on a large scale, as scarcely anywhere can a building be found that will accommodate his audiences. He has made five evangelistic tours of America, and held revivals in nearly all the large cities. His gospel is pre-eminently one of love, showing a heart of tenderness and compassion for lost men. The fiery denunciation has no place in his messages; like D. L. Moody, he loves people into the kingdom of God.

Until 1897, Gipsy Smith preached as a layman; since that time he has been an ordained minister, or rather a missionary of the National Council of Free Churches. He has one son who is also preaching the gospel with marked success. Gipsy Smith is now sixty-seven years old and will doubtless have many more years of effective service for the Master, who has so signally honored the "Gipsy Boy", and given him a place in the front rank of great soul winners.

This is a skeptical world and many balk at ordinary miracles. A cripple cannot be cured, or an axe float by supernatural means. Oh, no; but, why cannot men see the supernatural in the life of such a man as Gipsy Smith? A poor, ignorant gipsy boy touched by the Divine Healer of souls; then his spirit awakes; he begins to testify of God's work wrought in him. He first tells his gipsy people, then crowds, then multitudes—finally the nations. His life is one long splendid miracle of grace, and thousands will testify to its authenticity. May he continue to do great things in the name of the Lord.

## The Moving Picture.

Do you know, that 20,000,000 people see the "movies" every day? Do you know, that most of them are children. Do you know that Protestant ministers are held up in ridicule on the screen, and that Catholic priests are always heroes, and that America is being taught by the movies, that there is no true religion but Catholicism. Get Dr. Wimberly's great book: "Messages for the Times." Price \$1.50. Or send one new subscriber for the PENTECOSTAL HERALD, and add 50 cents—and get the book.



## JESUS AMONG THE SCIENTISTS.

Rev. John Paul.

With a comment upon current objections to the account of the Virgin Birth.

**Text:** "The first man Adam was made a living soul; the last Adam, a quickening spirit." 1 Cor. 15:45.

**N**O one can tell what would have been the glory of Adam, the first head of the human race, if his leadership had been upward instead of downward. Like many of his sons, he had an appointment which he failed to meet. The appointment or office of Adam passed into the shady cemetery of things that might have been; and today we can only conjecture and speculate about the career of Adam and the fortunes of humanity if there had been no fall, no advent of sin; if the innocency of Eden had been a starting point for higher things and man had capitalized his opportunities ready made from the hand of God.

The first Adam was a living spirit, but not a life-giving spirit. He could lead men away from the tree of life but could not lead them back to it again. While there is a definite contrast in the power and ability of the first and second Adam, there is a recorded analogy in the manner of their coming to the earth. "A body hast thou prepared me" applies like to the man who was formed in Eden from the dust of the ground, and the one who Paul tells us was "made of a woman", in the fulness of time. The strange passage, "a body thou hast prepared me", was spoken directly of Jesus. The order of the account would indicate that Adam's body was prepared for his soul in advance or in connection with the creation of his soul. But in the case of Christ's first coming, a body was formed in embryo within the womb of a chosen virgin, to be the nucleus through which the uncreated Son of God should manifest himself; to be the medium for his laboratory examples in the evangelization, leadership and uplift of mankind, and the instrument for his sacrificial death. It is not an accident of rhetoric when Paul says that this Son was "made of a woman." It is a plain reference to a fact then so generally received that he had no occasion to include an account of it, unless he had been making records for future generations as did Matthew and Luke.

I wish we had a more democratic phrase to take the place of that word *a priori*. It ought to stay in the Logic professor's classroom with his chalk and eraser and compass, and the map of Greece. It refers to a mode of argument in the nature of a snap judgment. A thing ought not to have been, therefore it was not. It is from this subjective style of reasoning that we are today treated with a wave of opposition to the virgin birth of Jesus Christ. God ought not to have done it that way, therefore he did not.

No one holds that God could not have devised some other way to bring about the incarnation; but those who accept the fulfillment of prophetic utterances as something more than an accident or an invented dove-tail are bound to take seriously the report of Matthew and Luke and the early Christians

regarding the virgin birth. A *bona fide* prophecy, from one of the least questioned of all prophetic sources (Isaiah 7:14. If there were "two Isaiahs" this was the original one) reads: "Therefore, the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Evasive writers might say this meant no promise of an unusual thing, referring merely to the first child of a young woman; but the prophet protects us against this interpretation by saying that it was to be something unusual, a "sign", which "Jehovah himself" should give.

The believers in the virgin birth of Christ are not responsible for the universal airing that the subject is getting today. Its value is incidental as a detail of the Gospel to be preached, and a good sense of propriety does not approve of making a common topic of a theme at once so delicate and so sacred. But, while it is a detail not essential to the pulpit, it is a keystone fact so built in with a group of minor and major facts that its removal would cause them all to fall into a heap of fiction. The shrewd and aggressive skeptical scholars of our day know this very well; but we have a hundred and one preachers and editors who do not understand the game; who intend to be found on the side of the Gospel, but who wish to be classed with men of scientific spirit. These, taking no stand against the virgin birth, say it does not matter how Christ came, or what a man believes about his birth. It is indeed an issue of small significance until it is raised; but one of vital significance after it is raised; and we see that no one could have anything to gain by selecting this as his point of attack upon the lines of New Testament Christianity excepting as he saw targets in the citadels beyond, of which he desired to dispossess the church.

In honor bright, the objectors to the account of the virgin birth of Christ object because?

They do not believe he existed prior to the nativity.

They do not believe that he stilled the tempest or walked on the water or raised a dead man to life.

They do not believe that he arose from the grave and ascended into heaven.

They do not believe that the merit of his blood is essential to salvation.

They do not believe that he was equal with God the Father.

We are not called to quarrel with these friends about their beliefs. We accord them the privilege of their views; but we do deplore the fact that the subject of our Lord's virgin birth should be lugged in to public harangues for the purpose of driving a wedge into that line of teaching which is essential to historic Christianity. Honesty would require a man who objects to the fundamentals of the Christian faith to attack them straight. If I objected to the Christian system, my idea of true manliness would not permit me to attack it by way of the chaste and simple record of the Madonna and her child. It is as embarrassing to us as it is

amusing to the infidels, to witness that we have Christian leaders who think that we can concede the doctrine of the virgin birth without giving up other Gospel verities.

It gets us nothing to react to this as an insult to Christ. If God had seen fit to bring his Son into the world under circumstances of degradation we should be prepared to take it philosophically. The insult to Christ and Christianity by undertaking to impeach the legitimacy of the Redeemer under the conventions of good society is of infinitesimal consequence compared with the injury that comes in reducing the Gospel and its author to the naturalistic level and leaving the world without a Savior. It does not reduce the Lord for men to pronounce him reduced. He is no less a Savior when men have proved on paper that he is not. Attacks cannot lower him nor level him, nor can ten thousand cleverly designed movements of opposition forestall the prospect that

Jesus shall reign where'er the sun

Does his successive journeys run;

His kingdom spread from shore to shore,

Till moods shall wax and wane no more;

Yet if we quietly submit to a movement that will denature our pulpits and unhorse the commissioned messenger of the Cross we shall be a party to turning the clock of civilization backward and permitting multitudes of souls to continue in darkness and sin who would feel the grip of a virile Gospel and gladly respond to it.

The rejection of the account of Christ's origin is a part of a general movement to extract mystery out of religion. Mystery accepted, there would be no occasion to antagonize the records on scientific grounds. Hence it follows that the champions of faith who remind their critics that there are specimens of monosexual reproduction in the kingdom of biology, while telling the truth, are not touching the issue. It does not generate faith in the mind of a rationalist when we find for him a natural explanation for a thing that seems to be supernatural. If there is a natural explanation for some wonder recorded in the Scriptures we should not evade or dispute it; but when it is palpably and professedly miraculous we must admit the mystery or reject the Book. The Bible records no claim of miracle when Peter walked on a house top, though a child, in a rural village where all roofs were slanted, thought her Sunday school teacher a rationalist for lightening the apostle's task by explaining that oriental roofs were flat. But when we are informed that the feeding of the five thousand was a miracle, and when the whole setting is such as to preclude a natural explanation, our seminary professor betrays a bent to infidelity by saying that the discovery of a lad with five loaves and three fishes only gave Jesus an idea, and that, seeing it was the nature of lads to bring lunches he delegated a committee to find all the lads with their lunches and make a scientific distribution. So, the coming of Jesus as the son of the virgin Mary invites no clever explanations by drawing upon the admitted freaks or variations in biology. The nature



of his conception was pre-announced as a sign, a miracle, a mystery. It can be accepted by those who believe in mystery as an essential factor in man's universe. It cannot be accepted by those who identify mystery with the superstitions of primitive man and the credulities of ignorance. It is not desirable, nor is it possible, to extract all mystery from religion.

Under the first head, that it is not desirable to extract all mystery from religion. Science admits that man has a religious nature; which, translated, is a desire to have fellowship with a Power above him, and to draw upon the resources of that Power. The fact that this is universal in the bosom of human nature gives us almost syllogistic proof that there is a Power above man. Otherwise, we should have the only instance in the cycle of human functions where there was no supply to match a generic demand. Man's religious faculty, supporting the absence of the sublime mystery to which it points, would be as grotesque as eyes with no light to answer them, ears with no sound to make them serviceable, or lungs with no air to breathe. The cornerstone of science is its assumption that nature is absolutely reliable. If nature failed the scientist in a single instance his confusion would be like one who felt for a foundation which had vanished. If nature is reliable there is a heaven, whose infinite Father inclines his ear with helpful fellowship to the intelligent beings who trust him and seek him here on earth. In the day that the worshipper gets the object of his worship upon his own level, worship ceases and religion is at an end, despite the ungratified clamor of the heart that may continue unnoticed or unconfessed even in the hard boiled scientist. Skeptical scientists are yet too modest, perhaps, to admit that they are equal with God, but when they succeed to their own satisfaction in doing away with the supernatural, the only logical result is a consciousness of superiority that admits no rank in the universe above itself and hence must not have religion, but must suppress the impulse of worship which nature has put in the breast of the highest as well as the lowest of human beings. This must be suppressed for the reason that there is no Power above with which to have fellowship; no Power whose resources will be needed, excepting as they answer to the natural order, which is the scientist's own order and, hence, his own level.

We have said it is impossible to do away with mystery. We are reminded of the imperishable words of Francis Bacon: "A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion." Rare intellectuality and large scholarship are sometimes found in the same person. Less frequently, but in due proportion, this combination is found in the various branches of science. Be it remembered that rare intellectuality does not know everything. The claim of universal knowledge is reserved for persons of mediocre intelligence, who have an enlarged estimate of their academic training. It is therefore a rare privilege to have one who is at once a great mind and an eminent scholar give a synopsis of what is certainly known or reasonably supposed about such subjects as: The nature of electricity; the law of gravity; the explanation of retentive memory; the origin of life; and even the origin of species, simple as that has become to a few college and high school teachers. The words of the highly intelligent are few on these and several other themes, and their admission of mystery is frank: No solution, and no solution available. Intuition should warn us of some of our limits. One who is large enough to be a leader of thought will not become intoxicated over the achievements of science and promise to explain the unexplainable. Human knowledge is a wonderful thing. Its present achievements are beyond the wildest dreams of the men of former years. Its achievements in the tomorrows under the

permissive providences of God may outstrip all that has been covered in the past. But faith need not fear anything from the progress of true knowledge. It is based on faith; and faith, recognizing mystery, spans the area between the known and the unknown. Upon the firm top of a pillar of given data projecting from the unfathomed ocean depths the wise man builds his superstructure of knowledge. Moving back to the Source to make his start, he bares his head in the presence of mystery; and, softly, with reverent tread, he goes through life, ever conscious that he is moving through the halls of mystery. Such a man easily bows before the altar of the living God, and such a man has no time to disturb Christianity with an attack upon the account of Christ's mode of advent into the world. He is prepared to recognize that the law of the usual is defied, in the entire history of Christ's relationships with this world, including his birth, his ministry, his death and the aftermath.

"Go and show John"—and go and remind the honest scholarship of the world—and go explain to the simple hearted jury of mankind which has no hobby to support and no animosity to vent—"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, and blessed is he, whose ever shall not be offended in me." Thus did Jesus present his vindication to them that raised questions in trying to identify him. What was done by the miracle of his touch and the authority of his word during the days of his flesh has been carried forward since those days in the ever expanding agencies of human relief and uplift. Until he came, the world had never learned to appreciate the value of a soul or the worth of a human life. Concepts of liberty and human rights had scarcely been formed. Aside from all that has been done in individual salvation, a fair historian will give him credit for the things that are most divine and gratifying in the present stage of human progress.

The growth of Mohammedanism did not mean the growth of Mohammed in his dominion among men. The spread of Buddhism did not mean a vast prominence for Gautama Buddha; but whatever may have been the wavering fortunes of Christianity and whatever the mistakes of churches, and their rise and fall, the stature of Jesus continues to increase on the horizon of human affairs.

One is startled and bewildered in trying to imagine the condition of this present world if everything for which Jesus Christ is clearly responsible should suddenly be taken away from it. Let each begin with his own life, character, and fortune in trying to imagine the subtraction. Let him carry it back a little to the parents that gave him birth. Let him take the influence of Jesus out of the homes that gave him and them an early environment in which to grow. Then turning to the world in general, let him call the missionaries home and dissolve the missions in every land, dissolving also the missionaries, who without their Savior would have been something else, if they had been at all. With one severe stroke of imagination, sweep away all churches which exist because Jesus came. With these, let the hospitals, asylums and homes for the orphaned and the feeble fade suddenly from their places. Let all improvement that Christ's influence has caused in the prisons be effaced. Let the libraries of the world be relieved of any books about him or caused by him; and then let there be gutted out of the remaining books of the world every appeal and every sentiment that was caused by the influence of the Son of Man. Let architecture, art, music, poetry and fiction make their sacrifice to the great subtraction. Can your imagination furnish you a picture of the world that would have grown since the days of Augustus and Nero? Does not this consideration easily account for the fact that Jesus, unlike any other figure in human history, looms larger in the vista as

the centuries pass? Should not the passing years warn the wise man that the world has no norm by which it can measure the Man of Galilee? Does not a full reflection prove the smallness of that man's world who thinks that he can bring the person of Christ into his scientific laboratory and measure it up in terms of chemistry and biology and psychology?

For myriads of years before he came he was foreseen and anticipated by prophets, as "the desire of all nations." They praised him for the discriminating wisdom he would bring. "Butter and honey," said they, "shall he eat, that he may know to refuse the evil and choose the good." They praised him for his appreciation of worth in the weakest, they foresaw that he and broken humanity everywhere would feel their need of each other, and of him it was said: "A Bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." They praised him as the symbol of all that was beautiful, who would impart his beauty to humanity and to the world. He was described as the lily of the valley, the rose of Sharon, the bright and morning star, the fairest among ten thousand.

It is of thrilling interest to note that the light of the ancient seer penetrated far beyond our day and witnessed him to be revealed as the mighty God, the everlasting Father, the Prince of Peace, on whose shoulders all government should finally rest; who would be the only adequate cure for war, causing the nations to beat their swords into ploughshares and their spears into pruning-hooks. Peering through the mists of history yet to be made and looking over the diminutive scenes of human diplomacy and legislation, the prophets saw his final grand appearing, when the angels that sang at his birth in the manger would attend him at the restitution, of all things, acclaiming themselves as citizens with us in the domain of him whose right it is to reign not only in this universe with its sun and its revolving planets, but in the infinite universe of God.

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## The Trouble With The World.

PROF. NEWTON WRAY.



WO questions of vast importance thrust themselves into the foreground of thinking today—What is the matter with the world, and, What can be done about it?

These questions are not peculiar to our times and conditions. An eminent writer has shown that in all essential respects the present situation is identical with that which characterized ancient Rome. Wealth, luxury, love of material things, self-indulgence and selfish isolation, low estimate of ethical principles—these and like considerations prevail now as then.

There are those who hold that what is needed is social betterment. Improve the environment of men, make society different, and things will go well. But that is only begging the question. What is wrong with society? Why is it as it is? And society in its largest application is the nation, and nations compose the world.

Is not the trouble with every nation that it is occupied with the promotion of its own interests, to the exclusion of what is due to the others? Such nationalism is perverted patriotism. What Madam Roland, on the way to the guillotine, said of liberty—"Oh, Liberty, what crimes are committed in thy name,"—may sometimes, with equal propriety, be said of nationalism and of patriotism: O nationalism! O patriotism! what crimes are committed in thy name!

And as for society, what follies are not practiced in its name and under its carnal pressure!

Here, then, is a world of which the poet Browning wrote—

"God is in His heaven,  
All is right with the world."

Never was a greater untruth uttered. All is wrong with the world, as observation and reflection prove. God is in his heaven; but the inspired writer has given us a sketch of what he sees from his holy habitation: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, that did seek after God. They are all gone aside; they are together become filthy; there is none that doeth good, no, not one."—Psa. 14:2, 3; Rom. 3:10-12.

Now, to think of getting at the world's trouble by methods that deal merely with external conditions is the folly of poulticing a surface eruption, while the organic source of the trouble is ignored. Yet that is as far as the wisdom of most men goes.

Says one authority: "Among the great needs are a world-wide network of radio communication, connecting all principal points and a developed and standardized universal language."

The Chancellor of a great university says: "I am inclined to think the world's greatest need just at present is a few more statesmen of the Rooseveltian character."

One U. S. Senator thinks that the world needs work, that it needs to be busy.

Certain prominent physicians state that the first and greatest need is good health.

Others stress the practice of the golden rule.

Senator Borah says: "It seems to me that what the world needs is a body of public men who will legislate and administer for the public good rather than for mere party expediency."

Senator Thomas J. Walsh referring to "the agitated and belligerent state of mind" in the world, dares not "hazard a guess as to the real need of the world to bring about longed for peace," but says: "I was profoundly impressed, while in China, with the view that the political chaos there prevailing was due largely to the deplorable lack of any sort of

deep religious spirit among the people. I think I never before appreciated how intimate is the relation between well ordered government and religion."

This Senator has struck close to the real question at issue. The fact is, the world is morally sick, spiritually diseased, because the hearts of men are sinful and tend to evil, and the remedy is suggested by the ancient prophet's inquiry—"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"

In the same context the prophet declares—"We looked for peace, but no good came; and for a time of healing and behold dismay!"

And why "no good" and "no healing"? Because, he says, "they have healed the hurt of the daughter of my people lightly, saying, Peace, peace, when there is no peace."

So the responsibility goes back to false prophets, seated in Church and school, who substitute critical quackery for the Divine Physician, who displace the supernatural Book and its infallible prescriptions by speculative fancies, and talk of evolution and progress, while the patient "looks for peace, but no good comes, and for a time of healing, and behold dismay."

The world does not need a new theology or a new Bible, but the old, old Gospel which is the power of God unto salvation to every one who believes. It does not need the earthly politician; not even the statesman, except in so far as he properly diagnoses the case and relegates it to the treatment prescribed by the Holy Bible.

There is no help but in Jesus Christ whose healing ministry is operative through the acknowledgment of his authority in public and private life; through whom the Holy Spirit convicts of sin and renews the hearts of men, thereby releasing the spiritual force that is the only hope of the world.

It was this that changed the conduct of Ancient Rome. It was this that banished the darkness of Medieval Europe when the old Gospel was proclaimed by Martin Luther and his coadjutors. And this alone can remedy the condition of the modern world.

How much, then, depends upon the loyalty to God's Word of those who claim to be its ministers!

Listen to the remark of one of the great statesmen of all time: "If clergymen would return to the simplicity of the Gospel and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their texts from Paul and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen."

### Burning and Shining.

"Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. 5:14.

There once lived, on an island of the Japanese Empire, a very wealthy man with a very kind heart. This man's home was a large, costly mansion, situated on the summit of a high hill near the center of the island. He greatly loved his people. One very dark night a great storm came up, and the angry sea, rising higher and higher, threatened the people's homes with destruction. So, seeing the peril, and desiring to aid the frightened people, this kind-hearted man set about to find a way to direct their attention to the hill on which he lived, that they might flee to it for safety. He could think of no better way of doing this than setting fire to his beautiful mansion. This he did, and many of the people, seeing the light of the burning building, ran to the hill. Thus their lives were saved.

So must our lives be, if we are to help souls to God—consumed with a passion for the lost, "a burning and a shining light." By such lives people will be convinced of the truth, convicted of sin, and attracted to Jesus to find safety and salvation from the wrath of God.

CHAS. M. KELLY.

### Satan's "Hour."

REV. A. S. HUNTER.

To the mob in Gethsemane, Jesus said, "This is your hour, and the power of darkness." Though he could have called to his defense all the armies of the skies, he permitted his enemies to work their will. Their diabolical scheme consummated the redemption of men, and frustrated their purpose.

Much that we see in the organized church now, reminds us of Jesus' words to that mob—the formality, worldliness, and even wickedness. It has ever been so. From Eden till our day, seems like a long "hour," but through all those thousands of years, evil men and "the power of darkness" have been in league against truth and righteousness. As the truth has gained ground, the combat has waxed hotter. At no time in the history of man, were the dogs of hell unleashed, as when Jesus was on earth. And, they accomplished his crucifixion, thinking that was a victory for themselves.

Despite all such things, the truth has made headway. The Bible is the most widely known Book on earth. Its light has shone into every corner of the globe, and its teaching permeates the whole social fabric of men. Because of its holy influence, Satan has trained his heaviest guns against it. It was long chained and locked away from the people. Its possession or reading was a crime, and teaching it led to the stake. Millions of copies of it have made bonfires. But all in vain. The Light penetrated the darkness.

And now Satan has played his trump card! In our time, he has attacked the Holy Scriptures through Modernism, mis-called "science", "scholarship", "modern thought", "the modern mind", etc., in and through the church! Paine, Voltaire, Ingersoll, and their kind, striking at the Bible from outside the church, were comparatively harmless! But, in recent years, the schools have been seized, from the grammar grades up to the universities and seminaries. The pulpit has thus been poisoned with semi-atheism; and by that means, the growing generation, which will be the church and society tomorrow, is robbed of the truth as it is in Christ. Never was a more adroit move made! Surely, "This is your hour, and the power of darkness!"

Yet, nineteen centuries ago, after his enemies had triumphed in taking his life, and had sealed his body in their tomb, Jesus came back from the dead, and left their tomb empty and their guards dazed. He ascended to his Father. Sometime, perhaps very soon, he will return to earth, and will then take the reins of this old world into his own hands. Then will Satan's "hour" end! and he will be chained in the bottomless pit! "Look up, and lift up your heads, because your redemption draweth nigh!"

"Thy saints, in all this glorious war,

Shall conquer, though they die;

They see the triumph from afar,

By faith they bring it nigh."

### Crossing the Deadline.

This booklet is one of the most interesting and suggestive of present day conditions of anything written by our editor, Dr. Morrison. It sounds the note of warning that ought to be heeded by a reckless multitude who are losing their faith in the Bible, and at the same time, their reverence for God, their respect for law, and a disregard of all things sacred. Send for this book; get a number of copies and scatter them about over your town and community. Make the people think; and then you may be able to lead them to repentance and salvation. The price is only 25 cents and may be had of The Pentecostal Publishing Co., Louisville, Ky.

### The Optimism of Pre-millennialism.

Dr. Morrison's latest book is now in the hands of the binder and will soon be ready for the public. It will prove one of the most interesting books he has given to the public. Price, \$1.00.



# REPORTS FROM SOUL WINNERS

## BROOKLYN TUESDAY HOLINESS MEETING.

After an absence all winter in the South the first Tuesday in June found me where I am to be found every Tuesday when in New York, at this meeting. Two of our number went to heaven during the winter. My special friend, Rev. Samuel Thompson, an Englishman, a retired Baptist minister, went first. A man of strong, every day faith, always the same, always on hand, never lengthy in testimony, nor long in prayer, never taking up time that would have been a blessing to some one, more time, to have had, but what he had to say or to pray, stuck. We miss him.

The other was a night man down on the Bowery at one of the missions. Brother Yates will, I am sure, if he reads this, remember him. He was the one who had a habit of repeating a chorus when the leader was through. There was no denying the fact that Brother John could sing, but it generally is best to leave the leading to the leader. Brother John Robinson, a tall, slender, sandy complexioned Scot had salvation. He gave all his time to the mission and would accept but seventy five cents a day and a place to sleep for his services. That's enough, he said. One day not getting up at his usual time some one went in to see and found he had gone to be with his Lord and live in luxury the rest of eternity. He went up from the Bowery to the blissful abode of the blest. He is now singing to his heart's content. For twelve years now Sister Cooke, who is the leader, has held this meeting steadily to one main thing, prayer. Prayer always comes first. We pray an hour, sometimes an hour and a half, yet not always do all have opportunity to pray as some one sometimes is led out to pray at great length. After the season of prayer there is a short message and then testimonies. I have said nothing about our singing because we don't do any. But if you get to heaven you will hear us sing there. But here and now is our only opportunity to pray, so our leader feels she wants us to improve it. So we pray, and Sister Cooke has enlisted folks all around the globe to join with us in prayer every Tuesday. We meet every Tuesday at twenty three in the Swedish Salvation Army Hall on Atlantic Ave., but a half block away from both the Subway, Elevated and Surface car lines. When in the city on a Tuesday come in and pray with us.

Wm. R. Chase.

## HI-SPOTS IN MY EVANGELISTIC TOURS.

It has been almost two years since I reported to The Herald, but they seem brief years, considered in the light of active service. With the exception of my semi-annual vacations I have been busy in his kingdom.

Beginning with my Summer Campaign at Ft. Sumner, New Mexico, the season was a successful one. This was my second return there, and while it was not an Official Union Meeting, it was in reality. The Rev. J. E. Hinman of Baptist Church and an old-time friend of mine, lined up, also the Rev. J. L. Kinder of Methodist Episcopal, Dr. James A. Hedges of the Presbyterian, comprised the delightful trio, and such beautiful harmony! It was a pleasure to serve them. The Campaign resulted in thirty five or forty accessions to their churches.

The second New Mexico Campaign was at East Vaughn, with Dr. Hedges and the Rev. Mack Bentley, Bro. Bentley being critically ill—could only be in the close of the meeting but proved to be a man of rare talent, spirit and ability, and Dr. Hedges with his beautiful spirit of meekness made a fine team to work with. The meeting met with a hearty response and the town was greatly helped.

The Shamrock, Texas Campaign was sponsored by the J. Perry Koons Family who planned and largely financed the Campaign. The object of this meeting was to get the essential doctrine of Holiness before that fast growing oil town. Bro. John Wright, the Englishman, assisted in the music program to the delight of all. The Lord gave us some inspirational services there. To the evangelist it was an epochal revival as Bro. and Sister Koons gave me a lovely new Ford Coupe and sent me home to California for a vacation. May the Lord remember them in a special way for this generous gift. The drive to California had many thrills over mountains and through the deserts.

This spring work began at Lela, Texas, with Pastor John Crow. He is a pleasing christian gentleman to work with and the meeting met his ideals considering the handicaps that could not be overcome.

From there I went to Gladstone, New Mexico, where I organized a church two years ago; the membership has doubled under the leadership of the Rev. D. H. Jordan. Bro. Jordan is an earnest pastor, loved by the people. No one questions his religion; his sincerity is an established fact. I enjoyed his beautiful spirit and co-operation. We had a good meeting with a limited number of conversions. May the Lord continue to bless those dear hearts. Their fellowship is with the Father and his Son Jesus Christ.

Newton was the second campaign, with Bro. Jordan. The Revival did not break through until the last night, but I found the work of two years ago standing. The Superintendent of schools, Bro. Hutchinson, has the S. S. Superintendent work and has had success ever since his remarkable conversion.

Ranchvale, N. Mexico, was our last campaign and it was of the Lord. The meeting drew the largest crowds in history of community. The first altar call was a response, and the climax on Sunday with twenty-five young men and women dedicating themselves to the ministry of preaching, and the fifteen

conversions on closing night. The Baptist received twenty-two and the Methodist fourteen, with others to follow. The Baptist pastor, the Rev. T. J. Gamble's spiritual attitude to the campaign endeared himself to the people at large. How good and how pleasant for brethren to dwell together in unity.

—“On with Evangelism!”—

Essie Osborne.

## HAMLIN, WEST VIRGINIA.

Saturday night, June 4th, saw the opening of our revival campaign in Hamlin, a fine little county seat town in the beautiful hills of West Virginia. We had a fine crowd, and a wonderful spirit was manifested among the people. On Sunday morning we visited the different churches in the city and Sunday afternoon God gave us a fine service. We were blessed as the people gathered around the altar to pray God's blessing and power upon the lost of Hamlin. Sunday night the tent was filled, and the people showed unusual interest. We had a fine choir and excellent singing. Mrs. Heironimus preached with the unction and power of the Holy Ghost, stirring all our hearts. With Miss Elizabeth Heironimus to assist with the music and children's meetings, and Mrs. Heironimus to lift in ministry, we expect to move things for God. We're claiming his promise. The people are hungry and needy, praying that scores of souls will plunge into the fountain of cleansing; that a great harvest may be gathered for Christ. Pray for us!

“Revival fires will brightly burn,  
Keep holding on in faith and prayer;  
And sinners to the Lord to turn,  
Keep holding on in faith and prayer.”

C. Kildow Lovejoy.

## IN THE NORTHWEST.

After a very fruitful tour of meetings in the Northwest and California for the fall and winter, we autoed back East via. of Phoenix, Arizona, to Colorado and the Lord gave us three very good meetings in that State. At Canon City with their live pastor, L. E. Gossett, at Colorado Springs for a third meeting within 18 months, with their good pastor and people and then at Greeley with our Brother L. E. Grattan as pastor. God gave gracious victory in each place and many souls found the Lord in saving and sanctifying power and a fine class came into the church.

In the mean time we performed the wedding ceremony of our son at Hutchinson, Kans., where he has been principal of the Academy of Bresee College and has been elected as President for the coming year.

We spent the month of May at home getting a little rest after having been in the field continually for 11 months. We began our first camp meeting June 3-12 with the Chippewa County Holiness Association at Montevideo, Minn., which was their 12th annual camp meeting. They have a fine class of people who are backing this camp. God gave us a very good camp, regardless of much rain and cool weather during the greater part of the camp. The people were greatly encouraged and have decided to build a good tabernacle for next year. They gave us a unanimous call to come back for their next years camp and, the Lord willing, and Jesus tarries, we have promised to do so.

We are now at Corsica, S. D., where God gave us a very gracious camp last year. We began last night with a good degree of faith and prayer and desire for a time of real salvation. Prayer, faith and an obedient walk with God is a good sign of victory for the individual as well as for the Church of the living God. We covet the prayers of all the saints that we may be at our best for God and souls in each of our summer campaigns. Blessings upon all.

Theodore and Minnie E. Ludwig.

## FIELD NOTES.

In March we were in a meeting in Grace church, Greensboro, N. C. While not a great meeting, about 25 souls found the Lord and others were encouraged to press on in the faith. Rev. O. L. Brown is the faithful pastor and has a band of loyal members. We were entertained in the home of Brother Fletcher Aldred and wife, who love the Lord and his church.

We then spent twelve days at Spear, N. C., with Rev. A. H. Brions and his people. The preaching of holiness had an agitating effect and some were led into the light and we trust good may come of it. Brother Ed Vance and wife cared for us in a most hospitable manner. April 3, we worked with Rev. J. N. Wise in the Methodist Church in East Marion, N. C. It would be hard to find the equal of Brother and Sister Wise. He is alert, clear, religious, and untiring in his labors. We had a delightful stay in their home. More than sixty found the Lord, and the shouts of praise were heard with old-time power.

Next, we went five miles into the country with Brother Hartsfield and his kind people at Providence Church, and eighteen were blessed. Brother Taylor Clark and wife kindly ministered to my physical needs. From there we went to Swepsonville and spent two weeks with Rev. F. A. Lupton. The battle was slow for a few days and the opposition stubborn, but God finally gave us victory, and nineteen prayed through to saving faith. Brother and Sister Kirkpatrick kindly entertained us. We are now with Rev. L. E. Adkins in the Methodist Church at West Concord, Minn. Pray for us daily.

Jim H. Green.

## FIELD NOTES.

Not long since the writer conducted a battle royal at Warrington, Ind. After waging a relentless war for some time with no “casualties” from the enemy's ranks and very few “captives,” I concluded that Warrington was a very appropriate name for the place. In spite of the fact that we used our heaviest artillery, poisonous gas, and liquid fire, we scarcely went over the top a single time. I preached on themes from damnation to glorification and from degradation to salvation with great effort but little results. The influence of the meeting seemed hopelessly imprisoned within the four walls of the building. The saints were blessed and in the life and death struggle the last night two wayfarers capitulated. Peace to their memory! The pastor is pure gold and has some fine people in the church. We expect God to give them a revival in the future.

My next meeting was in Webster City, Iowa. God gave us a good meeting here with a number of seekers for salvation and one rather marked case of physical healing. We have never labored with a person that prays more than Rev. C. C. SeJards, the faithful pastor of this church does. God bless him.

Following this we spent four nights with Rev. Jas. H. Garrison and his good church at Seymour, Ind. We had some fine services here and souls in the fountain. At this writing we are in a convention with a mission at Stewartsville, Ky. It was in this mission that the writer attempted to preach his first sermon over thirteen years ago. Pray for me.

P. P. Belew.

## GREENSBORO, N. C. CAMP.

The annual state camp meeting of the Pilgrim Holiness Church was held at Greensboro, N. C., May 20-29, closing on Sunday night under a halo of glory and shouts of victory such as one seldom sees these days in a camp meeting.

The evangelists this year were Rev. Harry Hays, of Beloit, O., and Rev. W. R. Cox, our general superintendent. These brethren did some wonderful preaching and deep digging with the pick of God's truth. Bro. Hays was not at all well in the early part of the meeting, but God undertook for his body and during the last half of the camp God surely helped him to do some preaching that located men and women and gave them a vision of an all-conquering Christ to such an extent that many found peace for their souls.

Bro. Cox was at his best all during the camp. His sermon on the last Sunday night to one of the largest congregations that has ever gathered on the camp ground will never be forgotten by hundreds of his hearers. The undersigned still hears echoes of this sermon and service by people all over the city. When the altar call was made people began to rush forward and within a short time 35 or 40 people had responded. It is certainly very gratifying to members of the Pilgrim Holiness Church of this district to have a man at the head of the church who has lived here practically all his life and in whom the entire city have such confidence.

The Greensboro Bible School Quartet (a mixed quartet,) together with a ladies quartet, and the Bible School Band furnished the music. Mr. Byron Crouse, one of our boys and a graduate from our school, was the director of the music, and to say he did well is putting it mildly. Byron, as he is known by everybody here, surely knows how to get a large congregation to singing.

The attendance as a whole was pronounced by those who have attended for years as the largest in the history of the camp. On the last Sunday morning a Bible School service was held with Bro. Henschen, the newly elected president, in charge. More than \$2,000 was raised in cash and pledges for the support of the school. All the expenses of the camp were met and with faith in God and shouts of victory in our souls we take new courage in the battle of the Lord and press forward.

F. H. Tormohlen, Pastor.

## REVIVAL ECHOES.

Since our last report we have been in several meetings in which God has blessed our labors. We were in a meeting at Evansville, Ind., in the early winter, Rev. H. W. Sweeten doing the preaching. The church is on fire and 82 prayed through to victory.

Our next meeting was at Paulding, O., with Rev. A. Murphy and wife, who did the preaching and we led the singing. We enjoyed laboring with those good people and had a splendid meeting. From there we went to Troy, O., with Pastor Fitch and the Lord gave us a wonderful revival. Rev. Cook was the evangelist and the Lord blessed his ministry in the salvation of 83 souls.

We went to Bristol, Ind., with Brother Spry, Rev. Fred Boase being the evangelist. Elkhart was our next point, Rev. I. P. Moore pastor. Rev. Fred Thomas, evangelist, preached and his messages resulted in the salvation of 76 souls. Our next meeting was at Ridgville, Ind., Rev. Fred Boase doing the preaching. This meeting was sponsored by the Winchester church, and the work is still going on. Kendallville, with Rev. Shurman Bowers, was our next appointment, Rev. James Miller being the evangelist; 25 souls found the Lord in saving power. We are in a tent meeting at Yorktown at this writing. We have some open dates for meetings. Address us Frankfort, Ind.

Paul and Dora Geil, Singers.



# THE PENTECOSTAL HERALD

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(Continued from page 1)

pointed to secure the ends that God desires and you will see most gratifying results.

There is one other important item that I would impress upon you: If conviction comes, the people become interested, and souls are regenerated and sanctified, continue the meeting. Don't shut down while the people are seeking and finding the Lord.

I note what you say about your predecessor teaching that the day for revivals is passed, and your Sunday school teachers attending a Training School under an expert who prejudiced them against revivals and the necessity of regeneration. Do not let this discourage you, for God is all-powerful and can sweep away the refuge of lies. Pour forth the word of God, which he has promised shall not return unto him void.

When your meeting closes write me the results. Remember that the Holy Spirit is a person, is present to reprove the world of sin, of righteousness, and of judgment. Trust him for guidance, believe in his almightiness to save, and your faith will be rewarded in a harvest of souls.

Your brother,  
H. C. MORRISON.

## Indian Springs Camp Meeting.

This greatest Southern Camp Meeting will hold its thirty-fifth session, August 11-21.

At a recent meeting of the Executive Committee, final plans were perfected to care for the thousands of visitors who annually attend this notable religious gathering from the Southeastern States.

During the thirty-five years of its history, some of the greatest preachers of America and of Europe have filled the pulpit of this famous camp and this year will no let down in the high standard of its ministry. Rev. H. C. Morrison, D.D., Louisville, Ky., the Dean of the Holiness pulpit, and one of the outstanding preachers in American will be present this year. Perhaps no living man is wielding a mightier influence against the destructive forces of the day, or building more gloriously on the one foundation, Jesus Christ, than this mighty prophet of the Lord. Hundreds of ministers will doubtless avail themselves of this opportunity to hear him again. Rev. J. L. Brasher, D.D., University Park, Iowa, another of the preachers of the camp this year, is one of the greatest preachers of the M. E. Church. Rev. C. W. Butler, D.D., Cleveland, Ohio, Dean of the Cleveland Bible Institute and one of the strong men of the Holiness pulpit, will be at the camp this year for the first time. He comes with highest commendation, and will receive a hearty welcome. Mrs. Jere M. Glenn, Young Harris, Ga., a gifted and trained worker with young people, will have charge of this phase of work again and will be assisted by Miss Clarice Morford, of Portland, Ore., and a trained corps of teachers and workers in the Holiness Movement. Hundreds of the choicest young people in Georgia, South Carolina and other states will be present for these

"Studies in Holiness." Hamp Sewell, of Atlanta, Ga., one of the South's leading composers and publishers of sacred music, will have charge again this year. He will be assisted by a full orchestra and a choir of some 200 voices, augmented by the wonderful congregational singing for which this camp is so justly noted. Thomas Eden and sister, Ethel, favorites at all the great camps in the country, will render special music.

The object of these meetings is to spread Scriptural Holiness throughout the earth; that Christ's kingdom may come and his will be done in all the earth as it is in Heaven. Indian Springs Camp Ground is not a disturber of the peace of Zion, but a promoter of peace. It does not stand for "Cranktification," but for that blessed Bible Doctrine of Entire "Sanctification." In the work of this Camp, there is no "Come-out-ism"; but a blessed union of any and all evangelical denominations who feel the need of a clean heart, a holy life and a larger endowment for service. Its trustees are among the leading ministers and laymen of their respective denominations. Mr. R. F. Burden, of Macon, Ga., President of the Board of Trustees, is one of the outstanding business men of his city and for years a leading laymen in Georgia Methodism.

The Board of Trustees extends to the people generally, a most cordial invitation to come and spend ten days at this "feast of souls."

## SOMETHING WE ALL MAY DO

MRS. H. C. MORRISON.

**R**N, addressing the readers of THE PENTECOSTAL HERALD we feel that we are writing to persons who have high ideals and are desirous of doing all within their power to promote those ideals.

The fact that thousands of people have taken THE HERALD for many years is evidence that they find it a helpful soul tonic, and numbers of them have written us expressing their appreciation of its weekly messages. It is because we believe you know THE HERALD's worth, and have found what a spiritual help it is to you, dear readers, that we come with the request that you give us a helping hand as we launch our 50-cent offer to send THE HERALD from now until January 1 for only five dimes—a mere pittance, but may prove mighty in results.

There is so much literature that is being circulated which is calculated to debase and destroy that the lovers of the Lord need to bestir themselves to lift up their voice for God's truth against the devil's falsehoods. Friends, we believe you will find that the scattering of THE HERALD will prove an antidote for the poison that seeps into the minds of the people from unwholesome literature.

Every home needs such papers as THE HERALD to guide them in their religious thinking. Many of our readers know its value when they can read a good sermon on Sunday, get the splendid comments on the Sunday school lessons, read what our evangelists are doing in all parts of the land, feast on the

excellent and timely articles by men of wide reading and warm hearts. As you recount the blessings that have come to you, resolve that you will place THE HERALD in some one's hand that they may enjoy the same spiritual food. Hand your paper to your neighbor, ask them to read certain articles, then insist that they have THE HERALD come into their homes the balance of the year, and we believe they will become charmed with its teachings and wise counsel, and that they will conclude they cannot do without it. That is our purpose in making this excellent offer, which is a loss to us, financially, but we are hoping to sow the seed that will multiply an abundant harvest in time to come.

I started this heart-to-heart talk with our readers by saying "Something we all may do," and I trust every one who reads these lines will catch the idea and see if they cannot send us one or more subscribers who will take the paper on their own account, or if you cannot find one near who will yield to your invitation to subscribe, send us the names and addresses of parties whom you want THE HERALD to visit each week until January, 1928, and we shall be glad to place their names on our mailing list.

If we had room to give you a list of testimonies of persons who have written us of the blessing they have received through reading THE HERALD, it would afford some idea of what it has meant to many hungry souls in these times of drouth and spiritual decline. It is our chief desire to fill THE HERALD with such articles as will feed the soul, comfort the heart, inspire hope in times of discouragement, quicken faith, impel to prayer, create a hungering and thirsting for all the fulness of God, and lead you into that blessed experience "Where flowers bloom forever, and the sun is always bright."

Come, Friends, hold up our hands. Pray for us as we fight the good fight of faith, and let us have a substantial token of your confidence and good will by sending us as many subscribers as possible. Many of you have done so, and many of you will do so again, for which we thank you.

## A New Hymn.

Dedicated to the Morrison Memorial.

A new hymn, entitled "I'm His Own," has just been published by Evangelist James V. Reid, noted hymn writer. It is a two-page chorus number with a flowing, glowing, singable melody and words full of spiritual inspiration.

This is a chorus appropriate for evangelistic campaigns, Sunday schools, Camp Meetings, and especially serviceable as a campaign song for Young Peoples' Assemblies and Conventions. It is printed on leaflets standard hymn size so that it may be conveniently pasted in your revival or camp meeting song book or regular Sunday school hymnal.

Bro. Reid offers to place the first 5,000 copies on sale for the Morrison Memorial Building at Asbury College, all proceeds from this first edition to be turned into the Memorial Fund.

The song will retail for 10c per single copy; 25 for \$1.00; or \$3.50 per hundred, postpaid.



This is a good way to show your interest in the Morrison Memorial and at the same time get ample returns for your investment. Get your order in early, be the first to introduce the chorus to your congregation and help swell the Memorial Fund.

Address all communications to James V. Reid, Publisher, 2912 Meadowbrook Drive, Fort Worth, Texas.

Note! We wish every church would send for copies of this chorus. We know of Bro. Reid's ability as a song writer and are sure you would find something that will please and edify your congregation. Let me suggest that your choir director send for a number of copies and I am sure that you will be delighted with the investment.

MRS. H. C. MORRISON.

Time is passing; The moments are flying! Get busy about securing us those subscriptions on our 50-cent offer. We are hundreds of miles from that friend of yours who needs to have THE HERALD come into their home. Tell them about our 50-cent offer for us.

## Who Shall be our Next Governor? A Day of Opportunity.

M. P. HUNT.

**T**HIS message is to the good citizens of Kentucky. For years the forces that make for righteousness have sought to elect an administration sympathetic to decency and openly against the bipartisan combination that has, and would perpetuate legalized Race Track Gambling.

While to this good hour we have been defeated in our purpose, yet our labor has not by any means been in vain. Most all of the patriotic, moral, and spiritual organizations of the State have committed themselves heartily in favor of outlawing legalized Race Track Gambling. The work of education, and of creating sympathy, so necessary in a moral fight, has been done.

The time for action is at hand. In spite of the politicians who would have it otherwise, the lovers of country and home in both parties have an opportunity in the coming primaries to nominate men really worthy to occupy the Governor's chair.

Mr. R. H. (Bob) Lucas has the backing of the best elements of the Republican Party for the nomination for Governor. He is a lawyer of outstanding ability. A Christian citizen. A man, who in positions of public trust has proved himself capable and worthy. For years he has been against the crowd in his party that would subvert all else to the perpetuation of Race Track Gambling. He was for Colvin four years ago. He is out and out for the outlawing of legalized Race Track Gambling, and unhorsing of the dirty bipartisan machine that for years has thwarted the will of the people while serving their own selfish ends and those of gamblers and the Kentucky Jockey Club.

If you are a Republican and in doubt as between Lucas and Sampson, you have but to observe the line-up for the two men to know for whom a God-fearing patriot should vote. Men like William Heyburn, Mayor Arthur Will, former Mayor Huston Quin, and Frank Russell are for Lucas, while Maurice Galvin, Chesley Searcy, together with all the undesirables, are for Sampson. I have no hesitancy in saying that, as between Lucas and Sampson, Lucas is incomparably the better of the two. Let every good Republican do their utmost to nominate Lucas.

As for the Democrats—Ex-Governor Beckham, who, after much and persistent urging, has finally come out, has the support and backing of the forces in the party that stand for patriotism and righteousness. He needs no commendation. His long public ca-

reer speaks for itself. To see the crowd that is against him is enough to line up all who stand for decency, for him, and their enmity is enough to draw to Beckham the support of all that really have at heart the good of our State.

With all of my soul, I believe that pastors and evangelists and Adult Bible class teachers owe it to good government from now until the primary to frequently call attention to the situation and urge the God-fearing people to get in the primary and to vote in harmony with their professions as followers of the Lord Jesus Christ, thus putting God and home first in their activities as citizens.

Another matter that needs attention, is the matter of Senators and Representatives. Take nothing for granted. Again and again a man supposed to be all right has been found to be all wrong. God help us one and all to be up and doing. Not only vote and vote right, but get every right-minded person to the ballot box. In the Barkley-Cantrill race in one precinct there were, in one neighborhood, nine women for Barkley and three for Cantrill. Because of rain, the nine failed to go to the polls and vote, while all three that were for Cantrill were on the job. It should shame and humiliate us that the devil's crowd often shows a loyalty and enthusiasm for a bad man that puts him over, while a good man goes down in defeat for the want of that same support at the hand of right thinking people.

Dear Brethren:

I have read with much interest and hearty approval the above communication from Dr. M. P. Hunt, who has given years of his life to the advance of this cause. We are confronted by a crisis. Never before have the people of Kentucky had an opportunity to nominate a candidate for Governor in each party opposed to Race Track Gambling. Our success in this matter is pivoted on one thing—that of getting the people to the polls in the Primary. An overwhelming majority in both parties are opposed to this iniquity. Remember that it is only the vote that is cast, and counted as it is cast, and reported as it is counted, that determines elections. Votes against legalized gambling at home are worthless. Suffer this word: Don't waste your time trying to persuade half reluctant men to vote your way, and leave your wife and daughters at home. We can double our vote simply by taking the women voters of our families with us to the polls.

In the Republican Party there is no room for doubt as to the position of Mr. Lucas on this question. He took his political future in his hands in advance of all others in declaring uncompromising hostility to legalized gambling. No man who knows Bob Lucas doubts his sincerity. He is supported by the best elements of his party from Senator Sackett and Mrs. Hert to the workers in the trenches. He is opposed by a combine that needs no description by me. Kentuckians know that crowd.

In the Democratic Party there are four candidates. Two favor the pari-mutuels, and the third offers no opposition. Governor Beckham has made no public deliverance, but points to his record as Governor and U. S. Senator as assurance that he stands for what is right, and men and women who know him, do not question his position. He will doubtless speak with emphasis later. Those opposed to him have so long been known as friends and members of the Jockey Club, that no friend of good government doubts that they will go to any lengths to defeat, if possible, his nomination.

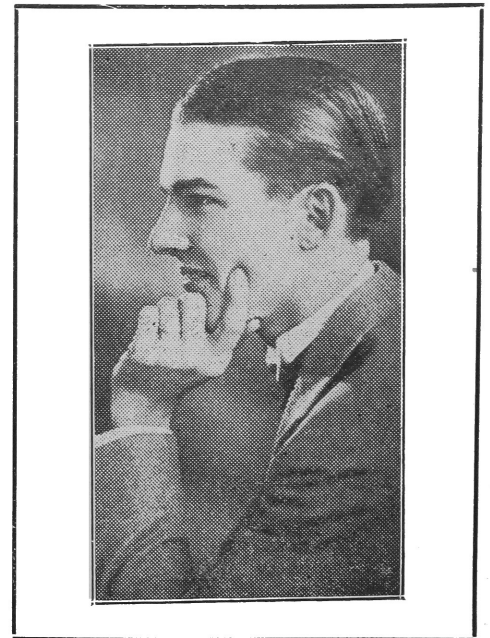
But no Governor can rid us of this evil. The people must elect a legislature that will repeal the pari-mutuel law. Follow Dr. Hunt's advice and vote for no man for Representative or Senator whose position on this question is doubtful. If you have no suitable candidate, get your friends together and bring out one who is suitable.

Let me beg every pastor in the state to devote at least one paragraph in each sermon between now and August 6th, to an appeal to the conscience of his people to go to the primary and vote for candidates who will help to destroy this great gambling machine which now demoralizes our people and curses our state.

Believing the day of our deliverance is near, I am,

Sincerely,

GEO. W. YOUNG.



REV. G. P. COMER.

Rev. G. P. Comer, General Song Evangelist, has from July 3rd to August 14th open for camp meetings as song leader and young people's worker. Bro. Comer is a great singer and tireless worker in camp meetings. Wire or write him Stanford, Ky.

THE HERALD stands for everything that is right and against everything that is wrong. It teaches the whole Bible for the whole world, and salvation for all men from all sin. Does not this need to be emphasized in these days of apostasy and spiritual decline? It won't cost much to send THE HERALD into those homes that need it, and it may do incalculable good. Who knows! Are YOU willing to risk it?

## Do Not Forget The Great Holiness Camp Meeting at Wilmore, Kentucky

JULY 28th TO AUGUST 7th

Arrangements are being made for one of the greatest Camp Meetings in the history of Wilmore, Ky. Rev. C. F. Wimberly, Rev. John Brasher, Rev. M. P. Hunt and Rev. H. C. Morrison will be the preachers. The singing will be led by Rev. Mr. Blackburn, of South Dakota. All preachers of the gospel will be entertained free of charge and will be very welcome. Let our friends everywhere make a note of the date and arrange to be present. Let those who cannot come, pray for a great blessing on the meeting.

Faithfully yours,

H. C. MORRISON, Pres.



## OUR BOYS AND GIRLS

Dear Aunt Bettie: Greetings to all The Herald cousins. The writer is a product of the Wesleyan Methodist Church, in Sunny Egypt of Southern Illinois. Brother G. C. Harrington is our pastor. I accompanied him to the W. M. Conference at Louisville last September and had the joy of viewing the Pentecostal Publishing House. I am twenty-four, saved and seeking the second work of grace. I graduated from the Illinois School for the Deaf, and was offered admission to Gallaudet College, Washington, D. C. My plans were upset and I was obliged to enroll at Ledford's Business College, West Frankfort, Ill., from which I have graduated.

Our vicinity gained admission to the public eye by its tornadoes and gang wars as this county joins with Bloody Williamson County, known for its Klan and anti-Klan clashes, where more than a score of lives have been taken. The tornado of 1925 resulted in a loss of more than two-hundred lives, and about one-thousand were wounded. This vicinity has some of the richest beds of coal in the world, agriculture is well carried on. We also have some excellent schools and colleges in this community which are known for high training. Churches of every denomination exist; they are at a low ebb in regard to holiness. Billy Sunday is booked to hold a revival here next November.

I am sure all the cousins love to trust God and help suffering humanity. It is blessed what we can do with our kind words and deeds; therefore, we do not need a pocket full of money to be a great philanthropist or an angel of mercy. Our inventions of today cause one to stop and think what progress will be made tomorrow toward developing the hidden things of science and turning the discovery into a tower of help to this generation. I believe the Radio or the incandescent light is the king of all inventions at present. The improved light is a source of help to lovers of night reading and duties that must be discharged. I believe the modern ministers' invention such as card signing, church joining, baptism and the like substituted for the old fashion mourner's bench for obtaining salvation, one the saddest of today.

Let each and every Herald Cousin and reader continue to aspire for right living, noble thinking, a closer walk with God and be content to use their talent and time to glorify God, is my humble prayer. Also may The Herald force continue furnishing the readers with clean gospel truth. If any one feels impressed to write, may do so. I am

Your Cousin in Christ,  
Joe. D. Edwards.

Dear Aunt Bettie: Will you please make room for one more little girl, on page ten, in The Herald? I am nine years old, and have two sisters. One named Ruth and one named Kathryn. I have one brother, whose name is Hayden. I go to Sunday School, Church and Junior League. I am saved. Also I go to school. I am in the fourth grade. Mary McAfee

Dear Aunt Bettie: If I live till my next birthday I will be 80 years of age, yet I love to read the Children's Page in The Herald. For many years I traveled as an itinerant preacher; wherever I was sent the children and I were intimate friends and enjoyed each others associations. I would sometimes take them up in my arms or on my lap and tell them how Jesus loves the children. I would play with them in their playhouse, help them keep house and rock their dolls to sleep. I have administered the Sacred rites of Baptism to quite a number of children. I have three precious children who, with their dear Mother and one dear grandson, are no doubt in the enjoyment of that happy home our Saviour has gone to prepare for the people of God. In conducting the funeral exercises of an innocent child I never, for one moment, hesitated to say I believe this precious child is now in the presence of the Angels of God and of him who, when here upon earth said, "Suffer the little children

to come unto me, and forbid them not for of such is the Kingdom of God." I am living in bright anticipation of soon being permitted to join that happy group of dear children in heaven. And with them and all the blood-washed children of God that surround the throne, give praises to Jesus the lover of children forever. If any of the dear children where I have been in their homes during my ministry read these lines and will write to me I will answer with great pleasure.

John L. Neniger,  
Danville, Ill.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading it. I am interested in page ten. I live on a farm with my father and mother which I enjoy. Have two sisters and one brother at home, three sisters and two brothers married. I go to Sunday School and Preaching at the Methodist church. Our preacher's name is Brother Chester Smith. I love to hear him preach. Gladys F. Puffenbarger, I guess your middle name to be Fannie. Am I right? If so, don't forget your promise. Who can guess my first name? It begins with C and ends with A and has five letters in it. I am 20 years old. My birthday is May 25. Have I a twin? If so, would like to have a letter from them. What is that racket I hear? Oh, that is Mr. W. B. dragging his heels along. Will close before he gets here.

C. Beatrice Keltner,  
Portland, Ky.

Dear Aunt Bettie: Please may I have a seat among your boys and girls? I have large blue eyes, light hair and a big mouth. How are all of Aunt Bettie's boys and girls? Aunt Bettie wake up your Louisiana boys and girls. Let's don't let the other states get ahead of us. Well Aunt Bettie, I still go to Sunday School every Sunday it is not raining. Good bye Aunt Bettie, and love to all the cousins.

Ethel Jordan.

Dear Aunt Bettie: Here comes a little girl from West Virginia. This is my second letter to The Herald and I hope to see it in print. Our school was out April 26th. I am in the fourth grade. I received a reward for faithful attendance. I have dark brown hair and eyes, am fifty one inches tall. I will be nine years old July 4. Would like to have a post card shower from The Herald cousins for my birthday. I like to go to Sunday School. My teacher's name is Miss Lura Casto and I like her very much.

Evelyn Mae Cargo,  
Dunbar, W. Va.

Dear Aunt Bettie: I have written before to The Herald, but need to be introduced, as you probably have forgotten about me. I am sixteen years of age, have brown hair, light eyes, and am rather small for my age. As a Junior in High School, I like English the best of my studies. Occasionally, I write poetry and stories, study birds, and play music on the piano. What things do you cousins like to do? Besides enjoying music, I read some. I have read several of Dickens' books, and other classics.

As yet, I do not know definitely what my life work will be. I have an idea of being an English teacher. Perhaps I would write some too, on the side. I believe we should do what God wants us to and perhaps he will direct me another way. If any one of you is fond of writing, and care to write to me, you will find my address below.

Mary Biesecher,  
52 Columbus Ave, Delaware, Ohio.

Dear Aunt Bettie: Will you let a little Ohio girl join your happy band of boys and girls? This is my second letter to The Herald. Mother takes The Herald and I enjoy reading page ten. I am in the fifth grade at school. I am eleven years old. My teacher's name is Miss Mildred Bright, my Sunday School teacher's name is Miss L. Hurris. I go to Sunday School every Sunday. I have been on the Honor Roll for three years. I am a Christian and belong to the First Methodist Church of Bellaire. I sold mottoes

and received my Testament. I like it fine. C. M. Carson, I guess your first name to be Caroline. Well I guess I had better go before Mr. W. B. comes.

Jane E. Keyser,  
336—33rd. St., Bellaire, O.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading page ten. I am eight years old and in the third grade. My teacher's name is Miss Morrison. I go to Sunday school every Sunday. My Sunday School Teacher's name is Miss Ethel Jones. I go to the first M. E. church. Who has my birthday, July 22?

Margaret Keyser.

Dear Aunt Bettie: Will you let a little Ky. girl join your happy band of boys and girls? Mama takes The Herald. I like to read page ten. I am nine years old, and in the fifth grade. My teacher's name is Eugenia Furnish. My middle name begins with M and ends with E and has five letters. The one that guesses it I will send them my picture.

Mattie M. Burgess,  
R. R. 2, Corinth, Ky.

Dear Aunt Bettie: Will you let a little girl from California join your happy band of boys and girls? I am seven years old. My papa takes The Herald and I like to read page ten. I have one brother. We both belong to the United Brethren Church. We go to Sunday School every Sunday.

Beulah Dettweiler.

Dear Aunt Bettie: Would you let an Indiana boy join your happy band of boys and girls? This is my first letter to The Herald. I sure do enjoy reading page ten. Mother takes The Herald. About five years ago I had a dream that judgment day had come. I dreamed that the ones who went to heaven they would put them in line and they would go up the golden steps to the gates of heaven and the ones who were to go to the dark world below would be put aside. He put me in line to heaven and then I woke up. I am trying in every way to live a Christian life. I go to the M. E. church and Sunday school. I have brown hair, blue eyes, fair complexion, am fifteen years old and weigh 100 pounds. My name begins with M and ends with Y and has 8 letters in it.

M. S. Schooling,  
Wheatland, Ind.

Dear Cousins: I am enclosing a report of our young people's organization for the month of April and hope to find space for publication on page 10. The young people's meeting at Dempsy, W. Va., was organized on March 27, 1927, with 17 members present. The following officers were elected: Emmerson Cottle, president, Charles Simms, vice president, Ashton Spearen, secretary, Della Nugent, Assistant Secretary, Ruby Nugent, Treasurer and Ruth Simms Organist. Leaders for the month were Ruby Nugent, Madeline Painter, Ashton Spearen, Ruth Simms. A method has been devised whereby credits are given for scripture reading, daily prayer, visiting the sick, distribution of religious literature, church attendance and for participating in the various church services. We now have an enrollment of 26 members several of whom have expressed a determination to live a Christian life and are now contributing to the success of our services. Our Motto is: "J. O. Y." which means Jesus first; others second; yourself last. Slogan: "Do a good deed each day." Why not have reports from other organizations?

A Reader,  
Fayetteville, Route 2, West Va.

Dear Aunt Bettie: I am just a girl of eighteen summers ready for my nineteenth. I live in the country with parents and one sister. I certainly love country life. The freedom to get out in your yard without stepping on some one's else ground is wonderful. But I like town and expect to spend a great deal of my time there in the near future. I hope the cousins won't think me silly when I tell you I have four little kittens, and three baby groundhogs for pets. They are dear little pets at that. The groundhogs' eyes are just beginning to open. I feed them warm milk with a spoon. We also have two cows and two calves. We may veal them so I don't want to

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begin liking them too much. I am very much interested in piecing quilts and making fancy things. I would like to hear from every cousin who reads this and if you care to, send me just a small piece of goods for a quilt. I would like to have a "Cousins' quilt." I would be glad to hear from the boys, too. Don't think your letters wouldn't interest me for I am as much a boy in thoughts and actions as I am a girl. I drive our horses, haul rock for our road, rake hay, help stack it, rake up oats, bind it and shock it, help sow it, help plant corn as well as hoe it. Am preparing to plow corn this summer. I can fish as well as the most of you boys and enjoy it. And girls I can cook, bake, wash, iron, clean house, piece quilts and plant and care for flowers to beat the band. Oh, yes I can find time to love my little 'pigs'. I will answer every letter I get if you will enclose a self-addressed, stamped envelope. If the cousins are as good to me, in regard to letters, as they are to some of the cousins, I am sure I would go bankrupt trying to answer all the letters as I have only about three dollars. Hoping to hear from all of the cousins, especially some around the Mississippi river, I am with lots of love,

Beryl M. Lawson,  
Little Falls, W. Va., R. 1. Box 38.

Dear Aunt Bettie: Have you room for a Kentucky girl age 14? Father takes The Herald and I enjoy reading it. I live on the farm. I have five sisters and four brothers. Virginia Taylor, I guess your middle name to be Georgie; if so, don't forget your promise. I have gray eyes, brown hair, fair complexion, am five feet, 6 inches tall, weigh 40 pounds. I go to Sunday School and sure do enjoy going. It is something every person ought to do. Go to meeting every month. We have a fine preacher Bro. Chester Smith. Ina Cummins, I guess your middle name to be Cleo. Am I right? My birthday is Sept. 29. Have I a twin? I live close to the schoolhouse. I live about one half mile and enjoy going. Who can guess my middle name? It begins with E and ends with E has six letters in it. If any of the cousins wish to write I sure will be glad to hear from them.

Elsie E. Keltner,  
Portland, Ky.



## FALLEN ASLEEP

### HEAVEN'S PORTAL.

"There is no death. What seems so is transition.

This life of Mortal breath is but a suburb of the life elysian, Whose Portal, we call death."

—Longfellow.

And so when we with tear-dimmed eyes

Watched pass from sight into the grave

The best-beloved, we realized She was not dead, but entered through

That portal dark unto the Rest— God's Rest, where never more shall sin

Nor pain, nor care their shadows throw,

And so altho the sense of loss— Our loss will cause the tears to flow, Her gain must make our hearts rejoice.

And now when lovely thoughts are sent

We love to think that in this way Our loved one ministers to us.

'Twas she who brought that message fraught

With comfort to the lonely heart, And she who whispered, "Never mind The cold unsympathetic word,

The Master knows—He knows and loves

You still, and will unto the end."

### WILSON.

Mrs. Bessie M. Wilson was born at Blue Springs, Neb., June 19, 1871, and departed this life Feb. 23, 1927, at the home of her daughter, Mrs. Charles Blickenderfer, of Farmington, Wash. She was converted when a child and united with the Church of Christ, latter uniting with the Methodist Episcopal Church. She was united in marriage to Mr. Alfred Wilson, Feb. 28, 1890. The following year they came west to Olympia, Wash., and later to Tacoma. To this union were born three daughters; Grace who departed this life when seventeen years old after spending a few years in intensive Christian effort in her own community; Mrs. Charles Blickenderfer of Farmington, Wash., and Mrs. Earl Barnhardt of Tacoma, Wash. About sixteen years ago they moved to a ranch at Andrew Springs, Idaho, getting their mail from Farmington. Sister Wilson organized a Sunday school in the community and was very active in the neighborhood in Christian work. About ten years ago she was afflicted with Antritis Rheumatism causing her great suffering until the release came. Besides her two daughters she leaves three sisters and two brothers: Mrs. E. M. Love, Alhambra, Calif., Mrs. J. O. Deland, Beatrice, Neb., Mrs. Seth McDonald of Tacoma, George S. Hazen of Seattle, and Grant S. Hazen of Auburn, Wash. From Christmas time she suffered extremely. She was ready and anxious to go and be with Jesus. To her, death had no sting. She loved to read the Bible.

Funeral services were conducted at Farmington, Feb. 25, with her pastor, Rev. F. F. Boothby in charge. The remains were taken to Tacoma for burial and on the following Monday a service was held at Tacoma, as she had many friends there.

F. F. Boothby.

### BAIRD.

On January 21, as the sun was bidding farewell to all the earth, the spirit of Richard Baird passed into that home of the soul at his home near Renaker, Ky. Had the grim reaper spared him until the dawning of January 29, he would have reached his 66th milestone. He was born near the site of his home at the time of his death. He was married to Miss Mary E. Mathews January 27, 1891. This devoted couple traveled life's rugged pathway almost 36 years. Two children blessed this union: Carl O. Baird and Mrs. Revie Shelton, both of Hamilton, Ohio. He is survived by his wife, one daughter, one son, four grandsons, seven brothers and one sister. He was a devoted husband, kind and loving father, and a friend to the poor and needy. He was converted in July 1896, under the preaching of W. P. Gordon and Charles

Bromley. He had served as Superintendent of the Mt. Zion Sunday School for the past 15 years. As long as his health would permit, he was found at his post of duty. He manifested a keen interest in all enterprises of the church. He was kind and loyal to his pastor, glad to perform any task laid upon him.

Brother Baird had been in failing health for some time. "But though his outer man perished, his inner man was renewed day by day." The funeral services were conducted Monday, January 24, by his former pastor, Bro. S. J. B. True, assisted by the pastor, Bro. Carlos Whitaker. A large concourse attended attesting the esteem in which he was held. We know where to find Bro. Baird. Before long we expect to meet him on the right hand.

As we wander round the old home, And we think of days gone by, How our hearts are filled with sadness For you are gone on high.

We will miss you so, dear one, As we do our loved ones dear, Who have preceded you to heaven, Just a few days more than a year. For we know that they have greeted you,

Over on the golden shore, Where the angels sing forever, And the parting days are o'er.

We will miss the kind instruction, And your loving, guiding hand, For you always told us,

Of a brighter, better land. When our life's work is ended, Then we're coming by and by.

There to join the happy family, In that home beyond the sky.

His Wife,

Mrs. Richard Baird.

### KOSCINSKO, MISSISSIPPI.

Rev. H. L. Golden has just closed a three-weeks' meeting at Mill Creek Church at Koscinko, Rocky Hill charge. Rev. G. M. Pilgrim is the pastor but could only be with us part time. He is a man of God and out and out for souls. The Lord came in great power; the altar has been full and congregations splendid. There were eight saved and forty-two united with the church. Forty-seven were baptized and a number came in by letter. Brother Golden made ninety visits while here and was welcome to every home. He goes from here to Sallis for a two-weeks' meeting. He has been in the evangelistic work for years and is Missionary Conference Secretary. He has a few open dates in the fall and will be glad to go anywhere the Lord may lead.

Susie Counsell.

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### REQUEST FOR PRAYER.

J. D. M. requests prayer that he may be restored to the consciousness of God's favor. He is in great distress and asks us to make this plea for prayer.

Prayer is requested for a child who has never walked nor talked, now being seven years of age.

Please pray for two sisters that they may be saved and sanctified.

Mrs. J. F. R.: "Pray for a dear sister who is a nervous wreck, also for her husband and son."

## WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

Deeper Experiences of Famous Christians, by J. G. Lawson. \$1.50.

The object of this book is to describe the deepest spiritual experiences of the most famous Christians of all ages. "The author has spent much of his time for years in the greatest libraries of Europe and America, searching the whole range of Christian literature to glean from it the most spiritual and helpful Christian experience. He believes that this book contains the very cream of the Christian literature of all ages.

Mr. Lawson takes up Old and New Testament Characters, and then picks from the whole range of Christian living the most outstanding characters for his discussions. He gives something of the life of each character, and shows how that life centered around the "Deepest Christian Experience."

The book is very interesting as biography; very instructive in spiritual matters, and gives valuable basic material for Christian workers and preachers to use in their services. It treats of such men and women as Savonarola, Madam Guyon, Fenelon, Fox, Wesley, Fletcher, Whitefield, Lorenzo Dow, Peter Cartwright, Finney, Frances Haverall, Moody, General Booth, and others.

Seeking the Mind of Christ, by Robert E. Speer. \$1.50.

Dr. Speer has written about a score of books. His writings are known around the world. Some years ago I read "Christianity and the Nations," a book on comparative religions, and ever since, have had a high respect for the illuminating style of the author. This book is akin to that.

There are five divisions, and under each there are five chapters. The five general topics are: "The Christian Discipline;" "The Christian Temper;" "The Christian Standard." From the third division you may see the character of the discussions.

### III. The Christian Discipline.

1. The Perils of our Virtues.
2. The Why of Hard Conditions.
3. The Glory of Unanswered prayer.
4. The Snare of Sincerity.
5. The Money Test of Character.

Most any book about Jesus is worth reading. This one will help you to understand and appreciate the Master more.

Outlooks on God, by W. C. Blakeman. \$1.00.

This is a small book of 155 pages, devotional and not theological. Its purpose is "To present God in the wealth of his tenderness and treasure, in his infinite compassion, in his age-long forbearance, and in his world-wide love, together with his unfathomable plans for the earth-son whom he hath redeemed."

About fifty topics are treated. They are short. The style of the author is

pithy and direct. Sometimes he gives way to a flow of imagination and eloquence. His topics are suggestive: viz., "The Conception of God," "The Challenges of God," "The Intensity of God," "The Newness of God," "The Ambassadors of God," "The Surprises of God," "The Travels of God," "The Horizons of God," and "The Goal of God."

This little book will be a blessing to you. It is easy and interesting to read.

Night Scenes of Scripture, by N. Macleod Caie, B. D. \$1.25.

This is a book of fourteen sermons built around the general theme of the title. The Scotsman says they are "Graphic in description, lucid in expression, striking in illustration, and persuasive in practical enforcement."

Some of these messages are most suggestive in thought and material. The most outstanding of these are: "Abraham;" "Judas's Betrayal of Jesus;" "Peter's Denial of Jesus;" "The Noiseless Fabric;" "The Crowns of Christ." This last one is especially good.

Prof. James Moffatt, the famous translator of the New Testament, writes in the British Weekly: "Mr. Norman Macleod Caie is one of the most popular preachers in the Church of Scotland. His 'Night Scenes of Scripture' includes sermons on Jacob, Nehemiah, Nicodemus, Paul, Peter, and others. Mr. Caie has not sacrificed direct, eager power to any literary ambition. He can quote poetry aptly and he writes clearly, but one feels through his pages the glow which has made him so effective as a preacher."

Hallelujah Jack, by C. H. Jack Linn. \$1.00.

We can give you no better idea of his book than to quote the first three paragraphs. These, with the statement, "If I know my own heart, I am writing this experience for the glory of God and for the salvation of men," will show you the contents of the book, the author's style of writing and its purpose. Note them.

"Less than five years ago I was a prisoner in jail. Less than five years ago I was a fugitive from justice. Less than five years ago I was living under an assumed name. Less than five years ago I was hunted and wanted by the police."

"Today I am a saved man. Today I am an ordained minister of the Gospel. Today I am an evangelist. (Previous to my work in the evangelistic field I was pastor of a growing church.)"

"And this day, moved by the power of the Holy Spirit, I have set about to record how this great change came about."

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson IV.—July 24, 1927.

Subject.—David and Goliath.—1 Samuel 17:31-37, 40-42, 48-51.

Golden Text.—The Lord is the strength of my life: of whom shall I be afraid. Psalm 21:7.

Time.—About B. C. 1063.

Place.—The valley of Elah.

Introduction.—Our last Sunday's lesson closed at chapter 16:13, when "Samuel rose up, and went to Ramah." At that time the Spirit of the Lord departed from King Saul because of his unfaithfulness, and "an evil spirit from the Lord, troubled him." "The evil spirit was either immediately sent from the Lord, or permitted to come. Whether this was a diabolic possession, or a mere mental malady, the learned are not agreed; it seems to have partaken of both. That Saul had fallen into a deep melancholy there is little doubt; that the devil might work more effectually on such a state of mind, there can be but little question. There is an old proverb, "Satan delights to fish in troubled waters; and Saul's situation of mind gave him many advantages." Clarke. This explanation is about the best that I have been able to find. Think some for yourselves.

Saul's servants suggested that a skilled musician be called in to play for him during his mad fits—not a bad idea, as even a cobra of India may be soothed by the soft strains of a violin, and the wild roar of a savage lion will yield to good music. A servant suggested young David, the shepherd son of Jesse of Bethlehem. They said that he was a great harpist, and accordingly he was called from his father's flock to play before the king. For a time his music had the desired influence over the troubled nerves of the ruler, but only for a time.

Soon there was trouble with the Philistines who gathered their armies for battle at a place called Shohoh belonging to the tribe of Judah. Saul and the hosts of Israel "pitched by the valley of Elah, and set the battle in array against the Philistines." When all was ready for the battle, there walked out from the Philistine army an immense giant named Goliath. He was about ten feet tall, armed from head to feet, and carried a spear whose staff was like a weaver's beam. This big bully stood and demanded that the contest should be settled by a combat between himself and some man whom the Israelites should select from their forces to meet him in a duel. For some days he came out daily and cursed the army of Israel and defied them to send out a man to fight with him. All Israel seemed to be terrified by this one man, until one day there came into the camp a rosy-cheeked lad, sent by his father to make some inquiry concerning his three brothers who were in Saul's army. This was David, the same shepherd boy who had formerly played his harp before Saul. When he heard the blasphemous Philistine defying the armies of the living God, he asked who he was, and why he was permitted to do this thing. One of his brothers rebuked him for having the big-head; but what he said finally reached the ears of the king; and he sent for David, but did not recognize him—at least he had forgotten what family he belonged to. When he found the lad determined to meet the

giant, Saul put upon him his own armor and gave him his sword; but David could not risk himself in battle with such a load of unproved armor, and went to the duel with his shepherd's sling and five smooth stones that had been gathered out of a brook.

There is a suggestive lesson here for some young preachers who are itching to deliver big sermons—and every preacher should do his very best. But maybe it would be best for him to preach his own little sermons until he can grow big enough to think out some big ones for himself. We are just dropping this as a suggestion, seeing that some small fellows are trying to shoot cartridges that have been forged by such men as Jos. H. Smith, Phillips Brooks, Henry C. Morrison, and some others. Better be careful, young brethren, lest such cartridges burst your little guns and ruin you forever.

## Comments on the Lesson.

31. When the words were heard which David spake.—He had had some conversation with the private soldiers about Goliath, and they had communicated with king Saul who sent for David to find out for himself what the boy had been saying.

32. Let no man's heart fail because of him.—It would seem that if Israel had any man who could fight with Goliath, it would have been big king Saul who was "higher than any man in the nation from his shoulders and up"; but perhaps he was as badly frightened as the common soldiers were. There was no courage left in him when he heard the Philistine giant swear, and call for some Jewish champion to meet him in the plain. Thy servant will go and fight with this Philistine.—That sounds boastful from the lips of a shepherd lad; and it would have been worthy of ridicule, had David stood in his own strength, but he was standing in the strength of Jehovah, and knew where-in he was trusting. Give us men in the pulpit, who are filled with the Divine Spirit, and Satan's giants will fall before them as Goliath fell before David.

33. Thou art not able to go against this Philistine to fight with him.—Poor Saul! The Spirit of the Lord had left him, and he was too blind to see that the Almighty One was with the shepherd lad. "You are but a youth, and the Philistine is a mighty man of war. Better not go, my boy; for he will surely feed your carcass to the wild beasts." A coward cannot understand courage that is divinely inspired.

34-36. David must convince Saul that he is no common lad. There came a time when he was guarding his father's sheep, and a lion and a bear came out of their dens to tear the flock; but he killed both of them. The lion caught a lamb, but the young shepherd caught him by his beard and slew him. Pretty good fighting for a boy of his age. Basing himself on this sort of a record, he was ready to face the king about fighting Goliath.

"This uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." Saul did not know that he was listening to a God-anointed king who was soon to take the throne that he must vacate. David was Jehovah's man, filled with the Spirit, and therefore

ready for any duty that lay before him. "If God be for us, who can be against us."

37. This verse is fine: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of the Philistine." That is splendid; and even Saul is coming to his senses: "And Saul said unto David, Go, and the Lord be with thee." No comment is needed on that.

40-42. Read these three verses, and call upon your imagination to draw a picture of the scene. "The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side: and there was a valley between them." David came down on his side with his staff, his sling and a few smooth stones in his scrip. Goliath entered the valley on his side armed cap-a-pie, and followed by a servant bearing his immense shield. The entire scene looks ridiculously funny. No wonder Goliath disdained his enemy. Of course, it would be no fight at all. The giant would feed the lad to the fowls of the air in less than no time. But maybe it would be wise to reckon with Heaven before boasting too loud; for this was Jehovah's battle.

48-51. These last verses are so simple that comment is not needed in an expository way. David was eager for the fray—so much so that he ran to meet the Philistine, at the same time drawing from his shepherd's bag at his side a stone with which he loaded his sling. His aim was deadly, for he was a good shot. While the enemy was preparing to pick him up on the point of his great spear, the stone from the lad's sling found a vulnerable spot between the joints of his helmet and buried itself in the giant's brain, and the fight was over. David did have one little bloody job to attend to; but he was out of danger, for the terribly frightened Philistines were flying across the mountains to escape the fury of the oncoming hosts of Israel. David drew out Goliath's big sword, and cut off his head with it, and then presented it to king Saul as a trophy. That was a great day in Israel; for Jehovah was fighting against his enemies; and when he fights, one man means more than whole armies without his aid. God could clothe himself with Gideon, and thrash his enemies as one threshes wheat. He could come upon Jonathan and his armor-bearer, and use them to clean out a whole garrison of heathen soldiers. If the Church will receive him, he will clothe himself with her, and clean up the world for Christ in a generation.

## RECOMMENDATION.

To those who are planning on calling an evangelist that you will never regret having called, we would recommend to you Rev. R. L. Morgan, well known over the Iowa, Indiana, and Chicago Central Districts. He has had ten years' pastoral experience, also spent six years in the evangelistic field, with the blessing of God upon his labors. God has given him many souls up and down the land. He is rightly named, "A Bible preacher of the old-time type." He waits on the Lord for his leadings concerning his messages. He is just closing a meeting in Roxana, Ill. God has wonderfully honored the word that has been given out. If you are looking for such a man call or write him at Olivet, Ill. Archie Wilson, Pastor Church of the Nazarene, Roxana, Illinois.

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**EVANGELISTIC AND PERSONAL.**

The Fifty-Third Annual Camp Meeting of the Christian Holiness Association will be held at Douglas, Mass., July 15-25. The workers will be Rev. C. H. Babcock, Rev. John J. Hunt, Rev. H. P. Morgan, Rev. J. T. Johnson, and Prof. C. C. Rinebarger as song leader. For information, address Rev. N. J. Raison, Sec'y., Blue Hills Ave., Mattapan, Mass.

Rev. G. W. Ridout may be available for a camp meeting. He may have a date suitable to one of the camps. Write him at Wilmore, Ky.

On account of cancellation of some meetings, Rev. J. B. Kendall, 1127 E. Main St., Lexington, Ky., has most of July open, and will be glad to give this time to any one desiring his assistance.

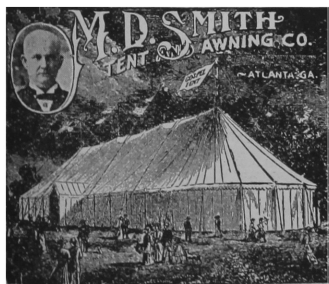
Spend your vacation at Camp View Camp Ground, West Asheville, N. C., beginning July 17 and closing July 31. Camping on the ground will be free. Rev. Raymond Browning will be there from July 19 to July 26. Address Rev. R. V. Self, President, West Asheville, N. C., for information.

Rev. W. E. Lytle is engaged in a meeting in Sag Harbor, Long Island. A number have been at the altar. Bro. Lytle goes to Lansing, Mich., from Sag Harbor. He has open dates in August and September for meetings. Address W. E. Lytle, Lawyer-Evangelist, Wilmore, Ky.

The Drainsville, Va., Holiness Camp will hold its meeting August 19-28. Many of the leading holiness preachers have preached at this camp for the last twenty years. Rev. John Norberry was the special worker last year and God gave a wonderful time of saving and sanctifying power. In addition to the spiritual blessings money was raised for necessary expenses and several hundred dollars subscribed for the new tabernacle. Rev. Norberry is the special worker again this year. Information may be had by writing Anna L. Hyatt, 163 Adams St., N. W., Washington, D. C.

The 29th Annual Camp Meeting will be held on the Pentecostal Grove Camp Ground, Denton, Md., July 21-31, inclusive. Rev. Seth C. Rees, Rev. G. A. Hodgins, assisted by district workers, will be the leaders. Rev. Jacob Hoffman and wife will have charge of the large chorus choir, while Miss Maude Short and Rev. Alvin Young will be the soloists. Address S. L. Adams, Sec., Denton, Md., for information.

The Fifteenth Annual Camp Meeting of the Miami Valley Holiness Association will be held on the Gospel Tabernacle Grounds, 2500 West 3rd St., Dayton, Ohio, July 21-31. Rev. Jesse Whitecotton is the evangelist.



assisted by other ministers. Rev. and Mrs. A. H. Johnston, national singers, will have charge of the music. Ample entertainment will be furnished all who attend. Address Mrs. Maude Stottlemeyer, 3201 E. 4th St., Dayton, O.

W. E. Hudnall: "I have held meetings since last report in Tyler, Tex., also Paris, Tex., and am now in the battle in the oil town of Barger, Tex. God is blessing and souls are getting through. I shall be glad to correspond with parties desiring evangelistic help. My address is Conway, Ark."

Rev. Roy L. Hollenback is moving to 108-05 Ninety-Fifth Ave., Richmond Hill, N. Y., and takes this opportunity of notifying the public of his new address. His slate is full for 1927, but can take one or two Eastern camps for 1928.

Pastor John Norberry, of the Trinity M. E. Church, Camden, N. J., has been granted a month's vacation by his church. Brother Norberry expects to spend part of his vacation resting, and part in evangelistic work. He will be the special evangelist at the Drainsville Holiness Camp at Herndon, Va., where God made him such a blessing last year.

C. L. Smith: "This is to introduce the Rev. C. E. Curtis, D.D. I have known Dr. Curtis as pastor on his field, and in my capacity as secretary of the Red Lake Camp Meeting Association we have engaged him as our evangelist, and know whereof we speak. He preaches the old-fashioned Gospel clearly, logically, scripturally, convincingly, and with power. Dr. Curtis is a fine type of Christian gentleman, and no one will make a mistake in engaging him for tent meetings or for evangelistic services. We understand he is open for engagements during July and part of August, and perhaps can be persuaded to continue in definite evangelistic work to which he seems adapted. Address him at Wishek, N. D., or at Sandusky, Mich., where he is at present making his home."

A splendid little devotional book, full of rich suggestions, is "Outlooks on God," by W. C. Blakeman. It sells for \$1.00. Pentecostal Publishing Co., Louisville, Ky.

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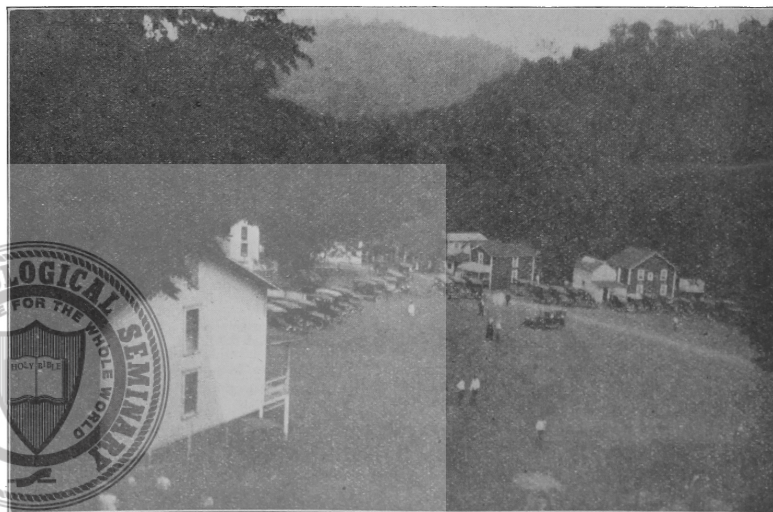
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## EVANGELISTS' SLATES

## ALBRIGHT, TILLIE.

Moers, New York, July 24-Aug. 14.  
Richland, N. Y., Aug. 21-Sept. 5.

## ANDERSON, T. M.

Sebring, Ohio, July 15-24.  
Sharon Center, Ohio, July 29-Aug. 7.  
Frankfort, Ind., Aug. 5-14.

## ARTHUR, FRANK E.

Wilmet, S. Dak., July 5-17.  
Gladwin, Mich., July 21-31.  
Conneautville, Pa., Aug. 4-14.

## ASBURY GOSPEL TEAM.

Kirkpatrick, Jarrett, Moore, DuVal.  
Overtown, Pa., July 6-17.  
Elmira, N. Y., July 20-31.  
Lockport, N. Y., August 5-14.

## AYCOCK, JARRETTE AND DELL.

Poteau, Okla., July 13-24.  
Mail address, 2923 Troost Ave., Kansas City, Mo.

## BARCOCK, C. H.

Douglas, Mass., July 14-24.  
Hollow Rock, Toronto, O. July 28-August 7.  
Wakefield, Va., August 5-15.  
Wichita, Kan., August 18-28.  
Blackwell, Okla., Aug. 29-Sept. 4.  
Thomas, Okla., Sept. 15-25.

## BECK, A. S. AND R. S.

Hiseville, Ky., July 2-15.  
Columbia, Ky., July 18-Aug. 5.  
Open dates, August 5 to last of October.

## BEELER, T. W.

Danville, Ky., July 16-31.  
Home address, Wilmore, Ky.

## BENNARD, GEO.

LeRoy, Mich., July 3-17.  
Meaford, Ontario, Can., July 20-31.  
Romeo, Mich., Aug. 4-14.

## BENNETT, W. G.

Newark, Ohio, July 1-24.

## BROWNING, RAYMOND.

West Asheville, N. C., July 20-26.  
Columbus, Ohio, July 28-Aug. 7.  
New Albany, Ind., August 8-14.

## BUDMAN, ALMA L.

(Song Evangelist)  
Hughesville, Pa., July 21-31.  
Linden Hall, Pa., August 6-20.  
Address 101 Carpenter St., Muncy, Pa.

## BURNETT, W. EVANS.

Open dates for July and August.  
Alexandria, La., June 17-25.  
Home address, Lake Charles, La.

## BUSSEY, M. M.

Dallas, Ore., July 17-Aug. 1.

## CALLIS, O. H.

Wilmore, Ky., July 3-17.  
Nashville, Tenn., July 17-31.  
Hartsell, Ala., August 4-14.

## CANADAY, FRED.

Mt. Vernon, Va., July 28-Aug. 7.  
Open date, Aug. 19-28.  
Home address, 1518 Killingsworth Ave., Portland, Ore.

## CAIN, W. B.

Omaha, Neb., July 14-24.  
St. Croix Falls, Wis., July 28-Aug. 7.  
Wichita, Kan., August 18-28.  
Home address, 515 So. Vine St., Wichita, Kansas.

## CAROTHERS, J. L. AND SADIE.

Ferndale, Wash., July 21-31.  
Tacoma, Wash., August 1-14.  
Nepcece, Idaho, August 17-31.

## CHATFIELD, C. C. AND FLORA.

Lynn, Ind., July 3-17.  
Warsaw, Ohio, July 28-August 7.  
Radcliff, Ohio, August 14-28.  
Columbus, Ohio, Aug. 29-Sept. 11.  
Durand, Mich., Sept. 11-Oct. 2.  
Ellet, Ohio, Oct. 3-16.  
Home address, 410 E. Carl St., Winchester, Ind.

## CLARKE, C. S.

Jones, Okla., July 10-24.  
Guthrie, Okla., July 31-Aug. 21.  
Home address, 808 N. Ash, Guthrie, Okla.

## COLE, DOLL.

Marquand, Mo., July 4-17.

## COLEMAN, PAUL.

Frankfort, Ind., August 8-11.  
Springfield, Ohio, August 12-24.  
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

## COLLIER, J. A.

Providence, Ky., July 10-Aug. 7.  
Home address, 1917 Cephas Ave., Nashville, Tenn.

## COPELAND, H. E.

Minneapolis, Minn., July 4-17.  
Thomas, S. Dak., July 24-Aug. 14.  
Home address, Oskaloosa, Iowa.

## COX, F. W. AND WIFE.

Crawfordsville, Ore., (camp) July 7-17.  
Crawfordsville, Ore., (Wesleyan Church) July 20-Aug. 7.

## CROSS, WALTER-LOPER, NORRIS.

Silver Creek, Miss., July 11-29.  
Stratton, Miss., August 1-19.

## DECKER, WALTER REED.

(Song Evangelist)  
Open dates for Fall and Winter.  
Home address, 124 Gould St., Corry, Pa.

## DICKERSON, H. N.

Bloomington, Ind., July 17-31.  
Kirk, Colo., August 18-28.  
Home address, 2608 Newman St., Ashland, Ky.

## DUNAWAY, C. M.

Bentleyville, Pa., July 14-22.  
Dalton, Ga., July 23-31.  
Mt. Vernon, Ohio, August 4-14.  
Home address, 216 N. Candler St., Decatur, Ga.

## DYE, CHARLES.

Columbus, Ohio, July 3-17.  
Fisher, Ky., July 24-Aug. 7.  
Seima, Ind., August 4-14.  
Address, 430 Williams St., Troy, Ohio.

## ELLIS, G. EDWIN

West Union, Ia., June 28-July 17.  
Home address, University Park, Ia.

## ELSNER, THEO. AND WIFE.

Old Orchard, Maine, July 8-17.  
Reading, Pa., July 22-31.  
Wilmington, Mass., Aug. 5-14.  
Home address, 1451 Pacific St., Brooklyn, N. Y.

## FLEMING, JOHN.

N. Little Rock, Ark., July 29-Aug. 8.  
National Park Camp, New Jersey, Aug. 12-21.

## FLEMING, BONA.

Dallas, Tex., July 15-24.  
Little Rock, Ark., July 29-Aug. 7.  
National Park, N. J., August 12-21.  
Ingersoll, Okla., Aug. 26-Sept. 4.

## FLEXON, R. S.

Lotham, Md., July 15-31.  
Clinton, Pa., August 5-14.  
Glassboro, N. J., August 15-21.  
Delanco, N. J., Aug. 17-Sept. 5.  
Home address, Shackelfords, Va.

## FRYHOFF, A. J.

Zanesfield, Ohio, July 17-28.  
Mt. Gilead, Ohio, July 29-Aug. 7.

## FUGETT, C. B.

St. Bernice, Ind., July 4-17.  
Haltown, Md., July 24-Aug. 7.  
Normal, Ill., August 19-28.  
Cape May, N. J., Sept. 9-17.  
Home address, 2813 Holt St., Ashland, Ky.

## GADDIS, TILDEN H.

Aspen Grove, Ky., July 11-24.  
Oregon, Wis., July 31-Aug. 14.  
Charleston, Ill., August 19-28.  
Upland, Ind., Sept. 2-17.  
Home address, 4805 Ravenna St., Cincinnati, Ohio.

## GEIL, PAUL AND DORA.

(Singers and Xylophone Players)  
North Manchester, Ind., July 1-30.  
Kokomo, Ind., Aug. 1-28.  
Cleveland, Ohio, Oct. 16-Nov. 6.  
Brazil, Ind., Nov. 13-27.  
Anamosa, Iowa, Dec. 1-30.  
Home address, Frankfort, Ind.

## GLEASON, RUFUS H.

General Conference, June 22-26.  
Marion, Ind., July 3-24.  
Cadillac, Mich., July 28-Aug. 7.  
Charles City, Ia., Aug. 16-28.  
Home address, Central, S. C.

## GLENN, REV AND MRS. J. M.

Millport, Ala., July 3-17.  
Chatham, Ala., July 24-Aug. 7.  
Indian Springs, Ga., Aug. 11-21.  
Eastman, Ga., Sept. 4-18.

## GREEN, JIM H.

W. Marion, N. C., July 3-17.  
Bostic, N. C., July 17-29.  
Connelly Springs, N. C., Aug. 7-15.  
Home address, Box 200, Connelly Springs, N. C.

## GRANT BROTHERS.

Montier, Mo., July 1-16.  
Birch Tree, Mo., August 1-16.  
Thomasville, Mo., August 16-31.

## GROGG, W. A.

Smithers, W. Va., July 2-22.  
Mt. Lake Park, Md., July 26-Aug. 4.  
Pinch, W. Va., August 20-Sept. 3.  
Home address, Ronceverte, W. Va.

## GROSE, JOHN A.

Front Royal, Va., Aug. 28-Sept. 11.  
Home address, Shepherdstown, W. Va.

## HALLMAN, W. A. AND WIFE.

Alsask, Sask., July 7-17.  
Didsbury, Alta., July 21-31.  
Elkhart, Ind., August 4-14.  
Lincoln, Nebr., August 19-29.

## HARRIS, B. F.

Kionoke, Tex., July 15-31.  
Dillard, Okla., Aug. 7-21.  
Riley, Kan., Aug. 17-Sept. 4.

## HEWSON, JOHN E.

Gordon, Neb., July 17-27.  
Sherman, Ill., August 4-14.  
Portage, Ohio, Aug. 18-28.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

## HOLLENBACK, URAL T.

Norristown, Pa. Oct. 2-16.

## HORN, LUTHER A-MARSHALL, R. P.

Salem, Ala., July 12-28.  
Suggsville, Ala., July 31-Aug. 12.  
Clear Springs, Ala., Aug. 14-28.  
Louisville, Ala., Sept. 1-14.  
Home address, Box 1322, Mobile, Ala.

## HOTCHKISS, ROY L.

Campbell, Minn., June 29-July 17.  
Montevideo, Minn., July 19-Aug. 7.  
Winthrop, Minn., Aug. 9-28.  
Hull, Iowa, August 30-Sept. 11.

## HOWARD, FIELDING T.

Sunrise, Ky., July 4-17.  
Depoy, Ky., July 20-31.  
Milton, Ky., August 5-14.  
Tolu, Ky., August 18-28.  
Home address, Wilmore, Ky.

## HULSE, AARON.

Oklahoma City, Okla., July 10-31.  
Letona, Okla., Aug. 9-28.

## HUNT, JOHN J.

Douglas, Mass., July 15-25.  
Rosslyn, Va., July 28-Aug. 8.  
Wilkesburg, Pa., Sept. 16-25.  
Home address, Media, Pa., Rt. 3.

## HUTCHERSON, FIELDS AND HILKER.

(Tent Workers)  
Slater, Wyo., June 27-July 16.  
Basin, Wyo., July 18-31.  
Meetesee, Wyo., August 1-21.  
Grass Creek, Wyo., August 22-25.

## HYSSELL, HARVEY B.

Lennon, Mich., June 26-July 13.  
Baileysville, W. Va., July 17-31.  
Bowersville, Ohio, August 4-14.  
Mt. Nebo, W. Va., Aug. 17-31.  
Home address, Box 1235, Charleston, W. Va.

## IRICK, ALLIE AND EMMA.

Olive Hill, Ky., July 8-18.  
Goddard, Ky., July 21-31.  
Cambria, Ill., August 4-14.  
Bonnie, Ill., August 19-29.  
Millport, Ala., Aug. 31-Sept. 12.  
Thomas, Okla., Sept. 15-25.  
Home address, Bethany, Okla.

## JOHNSON, RAY N.

Mohabala, Ohio, July 10-24.  
McLuney, Ohio, July 25-Aug. 7.

## JOHNSON, ANDREW

Norfolk, Va., July 1-17.  
Ruggles camp, Ky., July 21-31.  
Eldorado, Ill., August 4-14.

## KENNEDY, ROBERT J.

(Singer)  
Tuscumbia, Ala., July 4-24.  
Seagraves, Tex., Aug. 17-31.

## KEYS EVANGELISTIC PARTY.

Rev. Clifford E. Keys, Evangelist.  
Mrs. Clifford E. Keys, Pianist. Rev. Roscoe Bancroft, Trombonist.  
Cressona, Pa., July 6-17.  
Reading, Pa., July 22-31.  
Lewistown, Pa., August 2-14.  
Eccles, W. Va., Aug. 18-Sept. 4.  
Chillicothe, Ohio, Sept. 11-Oct. 2.  
Home address, Mohnton, Pa.

## KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)  
Mendon, Ohio, July 14-24.  
Campbellsville, Ky., Aug. 12-21.  
Home address, 452 So. West 2nd St., Richmond, Ind.

## KINSEY FRANK E.

Ft. Branch, Ind., July 7-24.  
Birds, Ill., July 31-Aug. 21.  
Urbana, Ill., Aug. 24-29.  
Home address, 1220 Tecumseh St., Indianapolis, Ind.

## LAMP, W. E.

Elkville, Ill., July 3-23.  
Shumway, Ill., July 25-Aug. 14.  
Home address, Wilmore, Ky.

## LEWIS, J. H.

Harrisville, Ohio, July 12-24.  
Open date, July 28-Aug. 9.  
Jerusalem, Ohio, Aug. 11-21.

## LILLENAS, HALDOR AND BERTHA.

Peoria, Ill., July 3-17.  
Carmichael, Pa., July 21-31.  
Sherman, Ill., August 4-14.  
Connersville, Ind., Oct. 2-16.

## LITTELL, V. W. AND MARGUERITE.

Butler, Pa., June 28-July 19.  
Urishville, Ohio, July 22-Aug. 7.  
Chariton, Ia., Aug. 14-28.  
Home address, 1214 Scott St., Beatrice, Nebraska.

## LOVELESS, W. W.

Monticello, Ky., July 1-17.  
Warsaw, Ohio, July 21-31.  
Home address, London, Ohio.

## LUDWIG, THEODORE AND MINNIE.

Racine, Wis., July 13-24.  
Hector, Minn., July 26-Aug. 7.  
Nokomis, Ill., Aug. 9-21.  
Home address, 772 N. Euclid Ave., St. Louis, Mo.

## MCBRIDE, J. B.

Mount Olivet, Ky., July 15-25.  
Hollis, Okla., July 27-Aug. 7.  
Noondar, Tex., August 11-21.  
Oakland City, Ind., Aug. 25-Sept. 4.  
Home address, 112 Arlington Drive, Pasadena, Calif.

## MCGHIE, ANNA E.

Sharon Center, Ohio, July 28-Aug. 4.  
Mt. Vernon, O., Aug. 4-14.

## MCCORD, W. W.

Sale City, Ga., August 11-21.  
Home address, Sale City, Ga.

## MCNEESE, HERBERT J.

Open dates, July and August.  
Address New Brighton, Pa., 634 13th Ave.

## MCKIE, MARK S.

Open dates after June 15.

## MAXWELL, PROF. S. A.

Gold Hill, N. C., July 10-24.  
Open dates, August.  
Address, Graham, N. C.

## MAWSON, R. K. AND WIFE.

(Singers and Pianists)  
South Corbin, Ky., June 20-July 24.  
Home address, Wilmore, Ky.

## MILLER, JULIUS.

New Effington, S. Dak., July 10-24.  
Ortonville, Minn., July 26-Aug. 7.  
Jamestown, N. Dak., Aug. 10-14.  
Home address, Mattoon, Wis.

## MILLER, REV. AND MRS. F. E.

Moers, N. Y., July 30-Aug. 14.  
Richland, N. Y., August 21-Sept. 5.  
Home address, Lowville, N. Y.

## MILLER, JAMES.

Lynn, Ind., July 10-24.  
Hope, Mich., July 31-Aug. 14.  
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

## MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.  
Orlando, Fla., Aug. 25-Sept. 5.  
Home address, Blackshear, Ga.

## MONK, ALONZO, JR.

Tuscumbia, Ala., July 5-24.  
Winslow, Ark., July 28-Sept. 1.  
Paris, Tenn., Sept. 3-24.  
October, November, December open.

## MORGAN, R. L.

Tilden, Ill., July 11-24.  
Milwaukee, Wis., July 27-Aug. 14.  
Home address, Olivet, Ill.

## MORRIS, (JUDGE) FRANK

China Springs, Tex., July 24.  
Aspermont, Tex., August 7.  
Hagerman, N. Mex., Aug. 28.  
Alamogordo, N. Mex., Sept. 11.  
Kansas City, Mo., Oct. 2.  
Home address, P. O. Box 1523 Dallas, Texas.

## NELSON, S. S.

Organ Cave, W. Va., Oct. 1-10.  
Ranceverte, W. Va., Oct. 12-25.  
Address, 832 Worth Ave., Greensboro, N. C.

## NORBERRY, JOHN.

Drainsville, Va., August 17-28.  
Ocean Grove, N. J., Aug. 29-Sept. 3.

## OWEN, G. F. AND BYRDIE.

Ft. Dodge, Iowa, July 12-24.  
Climbing Hill, Iowa, July 29-August 1.  
Open date, August 12-21.  
Bath, Maine, Aug. 28-Sept. 12.  
South Portland, Maine, Sept. 18-Oct. 2.  
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

## OWEN, JOHN F.

Freeport, I. I., July 14-24.  
Mt. Vernon, Ohio, August 4-14.  
Alexandria, Ind., August 15-21.  
Tarrant, Ala., Aug. 28-Sept. 11.  
Home address, Taylor University, Upland, Ind.

## PARKER, J. R.

Woodiawn, Ky., July 10-24.  
Sergeant, Ky., July 25-August 14.  
Berry, Ky., August 15-28.  
Address, Wilmore, Ky.

## POLLOCK, G. S. AND WIFE.

Eldorado, Ill., August 4-14.  
Home address, Wilmore, Ky.

## POLLITT, S. H.

Open date, June 20-July 31.  
Orangeburg, N. Y., August 1-14.  
Wagoner's Chapel, Ky., August 15-25.

## POWELL, JAMES L.

Open date, July 17-27.  
Corydon, Ky., July 31-Aug. 14.  
Open date, Aug. 15-28.

## QUINN, IMOGENE.

Oregon, Wis., July 29-August 14.  
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

## REIDMON, J. E. AND ADA

South Bend, Ind., July 8-24.  
California, Ky., August 19-28.  
Home address, 2391 North Holmes Ave., Indianapolis, Ind.

## REED, LAWRENCE.

Sebring, Ohio, July 15-24.  
Albany, N. Y., July 31-Aug. 14.  
Richland, N. Y., August 21-Sept. 5.  
Cumberland, Md., Aug. 10-20.  
Home address, Damascus, Ohio.

## REES, PAUL S.

Coeur d'Alene, Idaho, July 8-17.  
Ferndale, Wash., July 22-31.  
New Albany, Ind., August 4-14.  
Cherry Grove, Ind., August 15-19.  
Home address, Pasadena, Calif.

## REID, JAMES V.

Lake Arthur, La., July 7-17.  
Jackson, Tenn., July 19-Aug. 3.  
Magnolia, Ark., August 4-14.  
Home address, 2912 Meadowbrook Drive, Fort Worth, Tex.

## RICE, LEWIS J. AND EYTHE



Dayton, Ohio, July 28-Aug. 21.  
Jamestown, Ohio, Aug. 24-Sept. 11.

**ROOD, PERRY R.**  
West Liberty, Ohio, Dec. 2-Jan. 7.  
Home address, 2838 Overlook Drive,  
Huntington, W. Va.

**SANFORD, E. L. AND WIFE.**  
Covington, Ky., July 12-28.  
Bethel Ridge, Ky., July 31-Aug. 21.  
Home address, 202 Engman Ave., Lex-  
ington, Ky.

**SHANK, MR. AND MRS. R. A.**  
Mt. Olivet, Ky., July 15-25.  
Romeo, Mich., August 5-14.

**ST. CLAIR, FRED**  
Portland, Oregon, July 31-August 28.  
Permanent address, 2444 Bowditch St.,  
Berkeley, Calif.

**SHARROW, C. E. AND NEVA B.**  
Robinson, Ill., July 17-August 1.  
Manville, Ill., June 26-July 10.  
Home address, Wren, Ohio.

**SHELIAMER, E. E.**  
Inkerman, Ont., July 14-24.  
Owasso, Mich., Aug. 4-14.  
Wichita, Kan., Aug. 15-28.  
Binghamton, N. Y., Sept. 25-Oct. 9.  
Allentown, Pa., Oct. 16-30.  
Home address, 5419 Bushnell Way, Los  
Angeles, Calif.

**SWEETEN, H. W.**  
Freeport, N. Y., July 14-24.  
Toronto, O., July 28-Aug. 8.

**TEETS, ODA B.**  
Jollytown, Pa., July 10-24.  
Odessa, W. Va., July 31-Aug. 14.  
Mt. Nebo, W. Va., Aug. 17-31.  
Home address, Aurora, W. Va.

**THOMAS, JOHN.**  
Kittanning, Pa., July 14-24.  
Moers, N. Y., August 1-14.  
Rochester, N. Y., Aug. 16-28.  
Clarksburg, Ont., Can., Sept. 9-18.  
Permanent address, Wilmore, Ky.

**VANDALI, N. B.**  
Bentleyville, Pa., July 7-17.  
Pittman, N. J., July 20-Aug. 2.  
Findlay, Ohio, Aug. 11-21.  
Mt. Lookout, Ohio, Aug. 25-Sept. 4.

**VAYHINGER, M.**  
Letts, Ind., July 29-August 7.  
Bryantburg, Ind., Aug. 19-28.  
Nashville, Ind., July 6-17.

**WATTS, E. E.**  
Fayette, Ia., June 28-July 17.  
Open date, July 19-Aug. 27.  
Home address, Sandy Lake, Pa.

**WHITAKER, J. H.**  
Tioga, Texas, July 8-17.  
Van Alstyne, Tex., July 22-31.  
Open date, Aug. 5-17.  
Iredell, Tex., Aug. 19-30.  
Home address, Box 385, Arlington, Tex.

**WHITEHURST, R. F.**  
New York District Nazarene Church,  
June and July.  
Magnolia, Ark., August 4-14.  
Home address, Wilmore, Ky.

**WILLIAMS, L. E.**  
Open date, July.  
Robinson, Maine, August 5-15.  
Open date, Aug. 19-Sept. 4.  
Home address, Wilmore, Ky.

**WIMBERLY, C. F.**  
Greenville, Ky., July 20-30.  
Wilmore, Ky., July 31-Aug. 5.  
Eldorado, Ill., Aug. 5-15.  
Ringgold, La., August 16-28.

**WINLAND, C. B.**  
Wentworth, Ohio, July 13-27.  
Peoli, Ohio, Aug. 14-28.

**WIREMAN, C. L.**  
Wilson Run, Ohio, July 29-Aug. 14.  
Rising Sun, Ind., Sept. 7-18.  
Burlington, Ky., Sept. 20-Oct. 2.  
Home address, 726 Scott St., Coving-  
ton, Ky.

**YOUNG, ALVIN.**  
Vermontville, N. Y., July 14-24.  
Denton, Md., July 25-31.  
Portsmouth, R. I., Aug. 1-7.  
Glassboro, N. J., Aug. 11-21.

**YOUNG, R. A.**  
Open dates, July 7-31.  
Bowersville, O., Aug. 4-14.  
Waynesboro, Miss., Aug. 19-28.

## CAMP MEETING CALENDAR.

**ALABAMA.**  
Hartselle, Ala., camp August 4-14. Work-  
ers: Revs. O. H. Callis, Joseph Owen and  
Harry Blackburn. L. O. Waldsmith, Sec.  
Dothan, Ala., camp, July 15-24. Work-  
ers: Rev. K. H. Bird, evangelist; J. F.  
Peacock, singer. Address, Rev. W. H.  
Newton, Dothan, Ala., Rt. 5.  
Birmingham, Ala., camp, July 20-31.  
Workers: Rollo D. Wise, Mrs. Golden  
L. Young. Write W. H. Hillman.

**GEORGIA.**  
Indian Springs, Ga., camp, Aug. 11-21.  
Workers: Rev. H. C. Morrison, Rev. J. L.  
Brasher, Rev. C. W. Butler. Young  
People's worker, Mrs. Jere M. Glenn. Direc-  
tor of music, Mr. Hamp Sewell. Address  
R. F. Burdew, Macon, Ga.  
Salem City, Ga., camp, August 11-21.  
Workers: Revs. Chas. A. Gibson, Rev. O.  
J. Nease. Song leader, Rev. Frank Wat-  
kins. Musicians, Mrs. Frank Watkins.  
Special singers, The Vaughn Radio Quar-  
tette. W. W. McCard. President.

**IDAHO.**  
Nampa, Idaho, camp August 4-14. Work-  
ers: Rev. Bud Robinson, Revs. Jarrette

and Del Aycock and daughter. For infor-  
mation write A. E. Sanner, Chair, 14th and  
12th, Nampa, Idaho.

**ILLINOIS.**  
Murphysboro, Ill., camp, July 21-31.  
Workers: Rev. Elmer McKay, Rev. Wm.  
Z. Horbury. Address, A. A. Chamberlain,  
Sec., Carterville, Ill.

Hillcrest, Ill., camp, August 18-28. Work-  
ers: Rev. E. E. Montgomery, Rev. T. P.  
Roberts. Prof. and Mrs. R. A. Shank in  
charge of singing and children. Chas. F.  
Benz, Sec., Kampsville, Ill.

Charleston, Ill., camp, Aug. 19-28. Work-  
ers: Rev. T. H. Gaddis and the Moser  
Sisters assisted by district preachers. Rev.  
Chas. Slater will represent missions. Cor-  
respond with Rev. W. M. Hall, Charleston,  
Ill.

Cambria, Ill., camp, August 4-14. Work-  
ers: Rev. Allie Erick and wife, Mrs. Emma  
Irick. Rev. Elmer McKay, Rev. J. R. Moore  
in charge of the singing. The Girls' Quar-  
tette, of Taylor University will also be in  
attendance. Dr. John Paul will be with  
us for at least one service. A. C. Wolfe,  
Sec., Carterville, Ill., Route 1.

Bonnie, Ill., camp, August 18-28. Work-  
ers: Revs. Allie and Emma Erick, Rev. E.  
McKay, Prof. John E. Moore. W. T.  
Lawson, Cor. Sec., Benton, Ill.  
Greenville, Ill., camp, August 18-28.  
Workers: Bishop Joseph F. Berry, Rev.  
Guy Wilson. The Prestons, song leaders.  
A. B. Plog, Cor. Sec.

Normal, Ill., camp, August 18-28. Work-  
ers: Rev. Harry W. Morrow, Rev. C. B.  
Fugett, Rev. Harold Johnson, song leader.  
Rev. Della B. Stretch, children's worker.  
Address Mrs. Bertha C. Ashbrook, Sec., 45  
West Allen St., Springfield, Ill.

Sherman, Ill., camp, August 4-14. Work-  
ers: Rev. A. L. Whitcomb, Rev. J. E.  
Hewson. Haldor Lillenas and wife, song  
leaders; Mrs. Della B. Stretch, children's  
worker. For information write Mrs. Julia  
Short Hayes, 2217 East Capitol Ave.,  
Springfield, Ill.

Eldorado, Ill., camp, August 4-14. Work-  
ers: Dr. C. F. Wimberly, Dr. Andrew  
Johnson. Rev. G. S. Pollock and wife in  
charge of the music. J. M. Keasler, Sec.,  
Omaha, Ill.

**INDIANA.**  
Ramsey, Ind., August 12-21. Workers:  
M. G. Stanley, J. B. Keifel; Mrs. J. C.  
Gray, children's worker; C. C. Rinebarger  
and wife, leaders, song. Address Geo. F.  
Pinaire, Sec., Ramsey, Ind.

Bryantburg, Ind., camp, August 19-28.  
Workers: Rev. Monroe Vayhinger, The  
Payne Evangelistic Party, consisting of  
Sister Fannie Payne, Miss Bertha Pultz,  
Miss Ruth Cooper. For information write  
Chas. E. Cleek, Madison, Ind., Rt. 9.

Oakland City, Ind., camp, August 26-  
Sept. 4. Workers: Rev. J. B. McBride,  
Rev. Ira Aykers, Rev. C. C. Rinebarger  
and wife, song evangelists. Write Mrs.  
Warick Yeager, Sec., 518 S. Hall St.,  
Princeton, Ind.

Letts, Ind., camp, July 29-August 7.  
Workers: M. Vayhinger, Dwight M. Pef-  
ley, song evangelist. Mrs. Lena Holcomb,  
pianist. Address, Rev. Arthur McQueen,  
Pres., Westport, Ind.

New Albany, Ind., Silver Heights, Aug.  
4-14. Workers: Revs. Virgil L. Moore and  
Raymond Browning, Paul S. Rees. Mrs.  
T. B. Tabbutt, children's worker. Male  
Quartet of Asbury College in charge of  
music. Address E. B. McPheeters, Sec. 212  
Cherry St., New Albany, Ind.

Cleveland, Ind., camp, August 26-Sept. 4.  
Workers: Rev. John T. Hatfield, Rev. G.  
Arnold Hodgkin, Rev. J. C. Brillhart, song  
evangelist, Miss Florence Wyse, pianist. For  
information write Rev. C. E. Ellsworth,  
Sec., Greenfield, Ind., Rt. 3.

Frankfort, Ind., camp, August 5-14.  
Workers: Rev. T. M. Anderson, Rev. G.  
Arnold Hodgkin, Rev. J. C. Brillhart, song  
evangelist, Rev. C. C. Mourer, special musi-  
cian. For full particulars write Rev. D. E.  
Snow, Sec., 123 W. 24th St., Anderson, Ind.

**KANSAS.**  
Wichita, Kan., camp, Aug. 18-28. Work-  
ers: Rev. Chas. H. Babcock, Rev. E. E.  
Shelhamer, Rev. T. M. Anderson, Mrs. Er-  
nest D. Bartlett, Harold Chapman and Prof.  
B. D. Sutton and wife. Address W. R. Cain,  
Sec., 515 So. Vine St., Wichita, Kan.

**KENTUCKY.**  
Aliceton, Ky., camp, July 21-31. Work-  
ers: Rev. Virgil L. Moore, Rev. G. B.  
Traylor. Rev. B. W. Winters, song lead-  
er, Mrs. P. C. Gillispie, pianist. Mr. H. L.  
Mt. Hope, Ky., camp, July 21-31. Work-  
ers: Rev. Allie Erick and wife, Mrs. Emma  
Irick, evangelists. Address Robt. Helphinst-  
ine, Goddard, Ky.

Carthage, Ky., camp, Aug. 19-28. Work-  
ers: Rev. Freddie Thomas, J. E. and Ada  
Redmon. For information address, J. R.  
Moore, Pres., California, Ky., R.F.D. No. 1.  
Rawlings, Sec., Bradford, Ky.

Acton, Ky., camp, August 12-20. Work-  
ers: Rev. Andrew Johnson. Prof. W. C.  
Kinsey and wife, song leaders. E. E.  
Eads, Sec.

Wilmore, Ky., camp, July 28-Aug. 7.  
Workers: Rev. C. F. Wimberly, Rev. J. L.  
Brasher and H. S. Blackburn, Rev. H. C.  
Morrison, Pres., will preach also. Address  
C. A. Lovejoy, Sec., Wilmore, Ky.

Callis Grove, Ky., camp, August 5-14.  
Workers: Rev. Fielding L. Howard, J.  
Dorothy Huyett, song leader, Miss Ethel  
Sager, pianist, I. H. Driskell, Sec., Mil-  
ton, Ky., Route 3.

**MAINE.**  
Robinson, Maine, camp, August 5-14.  
Workers: Evangelist Life E. Williams,  
assisted by local help. For information  
write Rev. P. F. Tronson, Pres., and Sec.,  
341 Union St., St. Johns, N. B., Can.

**MARYLAND.**  
North East, Md., camp, August 5-14.  
Workers: Rev. J. B. Chapman, Rev. B. F.  
Neely and daughters. Miss Christine Wil-  
iams, children's worker. Information from  
J. N. Nielson, Bus. Mgr., 212 Parker  
Ave., Collingdale, Pa.

**MASSACHUSETTS.**  
Douglas, Mass., camp, July 15-25. Work-  
ers: Rev. C. H. Babcock, Mrs. Jane Reed,  
young people's worker. C. C. Rinebarger,  
musical director. Rev. N. J. Kelson, Sec.,  
Blue Hills Ave., Mattapa, Mass.

**MICHIGAN.**  
Hope Center, Mich., camp, July 31-Aug.  
14. Workers: James Miller, Paul White.

Eaton Rapids, Mich., Camp, July 29-  
Write Asbury Mills, Sec. Hope, Mich.  
August 7. Workers: Dr. John Paul, Rev.  
Will Huff, Dr. S. E. T. Beville. Rev. L.  
H. Nixon in charge of music, with H.  
Morse Skinner at the piano. Mrs. Blanche  
Francis in charge of young people's work.  
For information write Miss Fern C. Whee-  
ler, Sec., Charlotte, Mich.

Gladwin, Mich., camp, July 21-31.  
Workers: Rev. Frank Arthur, Miss Jean  
Reid, song leader. For information write  
E. F. Bailey, Sec., Gladwin, Mich.  
Owosso, Mich., camp, August 5-14. Work-  
ers: Rev. Geo. B. Kulp, Rev. E. E. Shel-  
hamer. Rev. W. Sturk, Sec., 1506 Bennett  
Ave., Flint, Mich.

Romeo, Mich., camp, August 5-14. Work-  
ers: George Bennard, Rev. C. W. But-  
ler, Rev. Will Huff, and Rev. S. H. Turbe-  
ville. Mrs. W. I. Francis, Young People's  
worker. Mr. and Mrs. R. A. Shank, song  
leaders. L. Laquish, Sec., R. F. D. 5,  
Pontiac, Mich.

Maybe, Mich., camp, August 11-21.  
Workers: Miss Edna Banning, J. C.  
Walker and wife, the Douglas Brothers,  
(Scotch duettists). Mrs. Clara Palmer,  
Sec., 544 Thompson St., Ann Arbor, Mich.

**MISSISSIPPI.**  
Frost Bridge, Miss., camp, August 19-28.  
Workers: Rev. B. Young and other  
helpers. Address Mrs. J. E. Moody, Sec.,  
Waynesboro, Miss.

**MISSOURI.**  
Ava, Mo., camp, August 25-Sept. 4. Work-  
ers: A. P. Breneman and wife, C. E.  
Woodson and local assistants. For infor-  
mation write Mrs. Mattie Wallace, Ava,  
Mo., Route 1.

**NEBRASKA.**  
Kearney, Neb., Camp, August 18-28.  
Workers: Rev. E. O. Hobbs, Rev. Jarrette  
and Dell Aycock, Mrs. C. P. Turner. Ad-  
dress all communications to Mr. B. J. Pat-  
tersen, Sec., Kearney, Neb.

**NEW JERSEY.**  
Erma, N. J., camp, Sept. 9-18. Workers:  
Rev. C. B. Fugett, Rev. K. Hawley Jack-  
son and wife. For information write Earl  
Woolson, Cape May, N. J., R.F.D.  
Glassboro, N. J., camp, August 11-21.  
Workers: Rev. H. J. Olsen, R. G. Flexon,  
Alvin Young, Write M. Gallagher, 40  
Myrtle Ave., Pitman, N. J.

21. Workers: Rev. Bona Fleming, Rev.  
John Fleming, Mr. Burl P. Sparks, singer.  
Fletcher Grove, Delanco, N. J.,  
August 27-Sept. 5. Workers: Rev. T. H.  
Elsner, Mrs. Theo. Elsner, Rev. Richard  
G. Flexon, Jr.

**NEW YORK.**  
Moers, N. Y., camp, July 30-Aug. 14.  
Workers: Joseph H. Smith, J. F. Knapp,  
John and Emily Thomas, Zahniser, John  
Scobie, Tillie Albright, Arthur Goul, song  
leader. Address Kenneth F. Fee, Sec.,  
Moers, N. Y.

**NORTH CAROLINA.**  
Connelly Springs, N. C., camp, August  
7-14. Workers: Rev. Joseph H. Smith, The  
Greensboro Bible School Band and Quar-  
tette and others. For information address  
Box 200, Connelly Springs, N. C.

**OHIO.**  
Unipolis, Ohio, camp, August 25-Sept.  
4. Workers: L. S. Hoover, Rev. Herb  
Walker. Prof. N. B. Vandall has charge  
of hte music. Address Geo. W. Watman,  
Unipolis, Ohio.

Napoleon, Ohio, camp, July 31-August 14.  
Workers: Miss Celia M. Bradshaw and  
Miss Helena Saneholtz. For information  
address Rev. R. W. Wolfe, Napoleon, Ohio.  
Dayton, Ohio, camp, July 21-31. Work-  
ers: Rev. Jesse W. Cotton and others.  
Rev. and Mrs. A. H. Johnston in charge of  
music. Address Rev. J. L. Kennett, 33  
North Kilmer St., Dayton, Ohio.

Mendon, Ohio, camp, July 14-24. Work-  
ers: Rev. W. I. Surbrook, W. C. Kinsey  
and wife. Write W. A. Barber, Sec., Men-  
don, Ohio, Route 1.

Ludlow Falls, Ohio, camp, July 28-Aug-  
ust 7. Workers: Rev. H. M. Metger, Rev.  
J. A. Beery, Rev. S. M. Bidsch, Rev. J. I.  
Moore, song leader. Miss Edith Scher,  
children's worker. Roy Harshbarger, Sec.,  
West Milton, Ohio.

Portage, Ohio, camp, August 18-28.  
Workers: Geo. B. Kulp and John E. Hew-  
son. Song leader, Dwight M. Pefley.  
Address E. L. Day, Sec.

Findlay, Ohio, camp, August 11-21.  
Workers: C. H. Stalker, B. H. Haynie,  
Mrs. Aura Smith, W. B. Vandall, singer.  
Miss Florine Ewing, pianist. G. W. Eg-  
bert, Sec.

Warsaw, Ohio, camp, July 21-31. Work-  
ers: Rev. W. W. Loveless and Dr. W. H.  
McLaughlin. Song leaders, Rev. Mr. and  
Mrs. C. C. Chatfield. For information write  
Adah Shepard, Sec., Warsaw, Ohio.

Mt. Vernon, Ohio, (Camp Sychar), camp,  
August 4-14. Workers: Rev. C. M. Dun-  
away, Rev. John Owen, Rev. E. Hilton  
Post. Song leader, Prof. W. B. Yates;  
Young people's worker, Miss Anna McChie.  
Children's workers, Miss May Gorsuch and  
Miss Ollie Tanner. Young people's song  
leader, Rev. W. L. Mullet. Address Rev.  
E. E. Shiltz, Sec., Shadyside, Ohio.

Toronto, (Hollow Rock) Ohio, July 28-  
August 7. Workers: C. W. Ruth, C. H.  
Beecock, Howard Sweeten. Song leader,  
Prof. Kenneth Wells and wife. Young  
People's and Children's meeting leader,  
Mrs. Sadie Mishey. Address Roy L. House-  
holder, Sec., Toronto, Ohio.

Sebring, Ohio, camp, July 14-28. Work-  
ers: Rev. John H. Smith, Rev. H. C.  
Morrison, Rev. C. W. Ruth, Rev. T. M.  
Anderson, Rev. Lawrence Reed. Kenneth  
Wells and wife in charge of singing. Mrs.  
Jos. Smith and Miss Janie Bradford in  
charge of young people's work. Miss Ruth in  
charge of children's meetings. Address W.  
L. Murphy, Sebring, Ohio.

Circleville, Ohio, camp, August 26-Sept.  
4. Workers: Rev. T. P. Roberts, Rev.  
Howard W. Sweeten, Rev. Charles L.  
Slater, Rev. E. Keaton, Cor. Sec., 451  
N. High St., Chillicothe, Ohio.

Columbus, Ohio, camp, July 28-Aug. 7.  
Workers: Rev. Floyd N. Neese, Rev. Ray-  
mond Browning, Rev. F. M. Messenger,  
Rev. J. G. Morrison, Rev. and Mrs. B. D.  
Sutton, gospel singer, Chas. A. Gib-  
son, Vaughn Radio Quartette. Write Rev.  
Orval J. Nease, 146 King Ave., Columbus,  
Ohio.

**OKLAHOMA.**  
Blackwell, Okla., camp, August 25-Sept.  
4. Workers: Rev. E. H. Babcock, Rev.  
Geo. Bennard and Willard Davis. Address  
Mrs. A. L. Wright, Sec., 307 E. College,  
Blackwell, Okla.

May, Okla., camp, July 21-31. No spe-  
cial help has been called but God's true  
ones are invited from everywhere. For  
information write L. B. Pile, Sec., May,  
Okla.

**PENNSYLVANIA.**  
Carmichaels, Pa., camp, July 21-31.  
Workers: Rev. C. W. Butler, Rev. Haldor  
and Bertha Lillenas. Write Rev. L. O.  
Douds, Sec., Carmichaels, Pa.

Kricktown, Pa., camp, July 22-31. Work-  
ers: Rev. Theodore Blsner and wife, Rev.  
Clifford E. Keys and wife, Rev. C. D.  
Dreher. John Aten, Sec., 1102 Douglass  
St., Reading, Pa.

Conneautville, Pa., camp, August 5-14.  
Workers: Rev. J. L. Brasher, Thomas  
Henderson, Rev. F. A. Arthur, Prof. Ken-  
neth Wells and wife, Mrs. H. H. Valen-  
tine. Address C. A. Lockwood, Cor. Sec., 2740 Lou-  
isiana Ave. (Darmont) Pittsburgh, Pa.

Bentleyville, Pa., camp, July 14-24. Work-  
ers: Dr. John Paul, Dr. Will Huff, Rev.  
Chas. M. Dunaway, Andy Dalbow, and  
Prof. N. B. Vandall. For information write  
Rev. J. W. Schrader, Sec., West Elizabeth,  
Pa., Box 720.

Clinton, Pa., camp, August 5-14. Work-  
ers: Rev. R. G. Flexon, Rev. David Wil-  
son, Rev. J. N. Hampe, Rev. Geo. Cole,  
song leader. Mrs. Edith Clawson, chil-  
dren's meetings. Write Rev. L. W. King,  
Clinton, Pa.

Hughesville, Pa., camp, July 21-July 31.  
Workers: Rev. Raymond E. Doble, Rev.  
Claude A. Roane. Song leaders, Mrs.  
Esther Williamson, assisted by Miss Alma  
Birman. Mr. and Mrs. Harold Best in  
charge of the music. Address Rev. S. P.  
Elroyd, Centre Hall, Pa.

**RHODE ISLAND.**  
Portsmouth, R. I., camp, July 29-Aug. 7.  
Workers: Chas. H. Stalker, Winfred R.  
Cox, Alvin Young. For information ad-  
dress, Andrew B. Starbuck, Pres., New-  
port, R. I.

**SOUTH CAROLINA.**  
Epworth, S. C., camp, August 19-28.  
Workers: Dr. E. P. Taylor, Dr. John Paul  
and others. Address Rev. W. P. B. Kinard,  
Epworth, S. C.

**SOUTH DAKOTA.**  
Wilmot, S. D., camp, July 5-17. Work-  
ers: Rev. Frank R. Arthur, Rev. and Mrs.  
H. T. Nyhus, singers. James Cameron,  
clerk, Wilmot, S. D.

**TENNESSEE.**  
Greenville, Tenn., camp, Sept. 1-11.  
Workers: Rev. C. M. Dunaway, Miss Ruth  
Harris in charge of music. Address Mrs.  
Flora Willis, care Mrs. C. A. Vann, Greene-  
ville, Tenn.

Dyer, Tenn., camp, August 18-28. Work-  
ers: Dr. A. O. Henricks, Rev. S. W.  
Strickland. Miss Ruth Harris, song lead-  
er. Joe T. Hall, Sec., Dyer, Tenn.

**TEXAS.**  
Sanco, Texas, camp, July 20-31. Rev. W.  
E. Hawkins, Jr., evangelist.  
Noonday, Texas, camp, August 10-21.  
Workers: J. B. McBride, C. P. Gossett,  
song leader. F. E. Dickard, Sec., Hallis-  
ville, Tex.

Scottsville, Tex., camp, July 28-Aug. 7.  
Workers: Rev. Fred R. Ross, Rev. W. R.  
Warren C. McIntyre, Singer, C. P. Gossett.  
B. Wynne, Sec., Marshall, Tex.

Atlanta, Tex., camp, August 12-21.  
Workers: Dr. R. T. Williams, The Latham  
Sisters, pianist and leaders of song. Mary  
E. Perdue, Sec.

Waco, Texas, camp, July 29-August 7.  
Workers: Rev. Harry S. Allen. For infor-  
mation address Jno. W. Beresford, Sec.,  
Waco, Texas.

**VIRGINIA.**  
Onemo, Va., camp, July 24-31. Workers:  
Joseph Price, H. A. Handy, Sue Thomas,  
Alton Lively. W. C. Diggs, Pres.

Spotsylvania, Va., camp, August 19-29.  
Workers: Rev. Fred Canaday, Rev. W. L.  
King, Rev. Bessie B. Larkin, Rev. W. L.  
King and Mrs. G. B. King in charge of  
young people's work. Mrs. Merton Steel-  
man and son, song leader. Address Mrs.  
B. K. Andrews, Sec., Spotsylvania, Va.

Mt. Vernon, Va., camp, July 29-Aug. 7.  
Workers: Rev. Wilson Thomas, Rev. C.  
W. Dyer, Rev. C. H. Hoy and Fred  
Canaday. Address Annie Hosley Shrader,  
Sec., Acotink, Va.

Wakefield, Va., camp, August 5-14. Work-  
ers: Dr. C. H. Babcock, Rev. Harry Hayes,  
Ohio M. Cokes, Pres., Elberon, Va.  
Drainesville, Va., camp, August 19-28.  
Workers: Rev. John Norberry. Song  
leader, Mrs. Marion Birrell. For infor-  
mation address Anna L. Hyatt, Sec., 163  
Adams St., N. W., Washington, D. C.

**WASHINGTON.**  
Ferndale, Wash., camp, July 21-31.  
Workers: Rev. Paul Rees, Rev. J. L. and  
Mrs. C. Carothers. Rev. Wm. Park and wife  
in charge of singing. Mrs. Ruth Lertz in  
charge of children's meetings. A. O. Quall,  
Sec., Pt. Townsend, Wash.

**WISCONSIN.**  
Racine, Wis., camp, July 13-24. Workers:  
Revs. Theo. and Minnie Ludwig. Mr.  
Sellers, singer. For information address  
Mr. F. C. Hilker, 1825 Clayton Ave., Ra-  
cine, Wis.

Oregon, Wis., camp, July 29-August 14.  
Workers: Rev. Tilden H. Gaddis, Moser  
Sisters, Miss Imogene Quinn, Prof. Edson  
and Mrs. Jack Linn. Address Jack Linn,  
Oregon, Wis.

**WYOMING.**  
Basin, Wyo., camp, July 18-31. Workers:  
Rev. James L. Hilker and Alston Fields.  
Rev. S. Hutcherson, song leader. Address  
Miss Grace White, Sec. Basin, Wyo.

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# THE FIGHT IS ON

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The fight against worldliness in the church and for a holy people.

The fight against immodest dress and for a modest womanhood.

The fight against those who would destroy the Bible, and for the Word.

The fight against Sabbath desecration and for Sabbath observance.

The fight against lawlessness, and for obedience to the law.

The fight against trashy literature and for wholesome literature.

The fight against indifference and for a revival.

## *THE PENTECOSTAL HERALD IS IN THIS GREAT BATTLE FOR RIGHTEOUSNESS.*

and the only way for us to make the fight effective in your community is for you to help us by placing it into every home possible. You will be pleased to know that you can send THE PENTECOSTAL HERALD from now until January 1, 1928, for only 50c, and if we may have your co-operation, you will be instrumental in making this fight effective in your community.

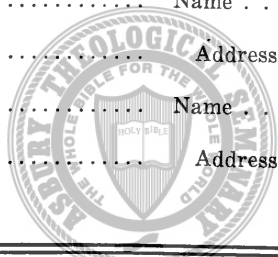
Allow us to suggest that you tell every one you come in contact with what THE PENTECOSTAL HERALD is fighting for, and tell them of this special introductory offer. Also speak to one or more financially able and liberal persons, tell them what you are trying to do, and ask for their co-operation in putting the paper into a number of homes. Then, too, you will find a number of people who tithe who will be glad to invest a little tithe money in a fight of this kind.

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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

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## CLEAVE TO THAT WHICH IS GOOD.

By The Editor.

**W**E are hearing quite a bit said these days against religious controversy and discussion of doctrine. We have a class of lean theologians and shallow philosophers who apparently seek to divorce the Lord Jesus Christ from the Bible, from his own teachings, from prophecy and the Gospels and claim to hold him up as a splendid example and a worthy object of admiration, in fact, as a very good teacher for the times in which he lived. They prate much about Jesus, but would have us give all our time to raising money to carry forward certain programs of the church and entirely leave out the whole matter of the inspiration of the Scriptures and the importance of a sound, doctrinal basis for our Christian faith.

\* \* \* \*

The truth is we have come upon times when every true minister of the Gospel ought to be a doctrinal preacher. He ought to instruct the people under his ministry very carefully in all the fundamental doctrines of salvation. That embraces a very wide range of Bible truth with reference to the sinfulness of man, the necessity of repentance, saving faith, sanctifying grace, the witness, indwelling and empowering of the Holy Ghost, and all of the obligations to God and humanity that rest upon the true disciples of our Lord Jesus Christ.

\* \* \* \*

There are certain great fundamental truths such as the inspiration of the Scriptures, the Virgin Birth of our Lord, his Godhead, life, teachings, sacrificial death, resurrection and the all-sufficient atonement he has made for a sinful race that belong to the Gospel. These facts cannot be divorced from the Gospel without taking from it essential truth and saving power. The sinfulness of the race, the need of repentance, the faith that brings regenerating power, the pure heart, the righteous life—these are great truths revealed in the Bible and experienced among men. They must be preached, the people must be taught these truths; they must be preached without apology, without fear, with great earnestness, with positive emphasis and with a constancy that will not permit the people to forget them or to come to believe that they can have salvation here or hereafter without believing and practicing these great essentials of salvation.

\* \* \* \*

Your destructive critic is very eager that we shall drop controversy while he is constantly instilling false and skeptical doctrines into the minds and hearts of the people. He regrets so much that we should be diverting the attention of the people from pulling their pocketbook at every call, erecting expensive buildings and gathering up high salaries for various and sundry secretaries and wasting our time on insisting that the Bible is God's inspired Word, that man is a lost and ruined sinner and that Jesus Christ is his only and all-sufficient Saviour. These men have much to say of their own piety and devotion, but

if you want to see how they look and act when they are genuinely indignant, preach an earnest, evangelistic sermon, get an altar filled with penitent souls, let them cry out for the mercy of God, trust in Jesus and rise up with shining faces and happy praises to God for salvation. Your average destructive critic has no more love for the preacher of this character and no more delight in seeing these manifestations of grace than the scribes and pharisees had for the Lord Jesus when he was on earth and the people who leaped and shouted because of his healing power. God help us to be faithful in contending for the truth and, if possible, discourage the modern liberalists in the church with a great revival of religion and the salvation of a multitude of souls. Of course, our main objective is not their torment, but it is the best answer that we can give them and nothing can possibly be more disagreeable to them than the manifestation of God's power in the salvation of souls.

### Open Letter to the Bootleggers of Chicago.

My Dear Fellowmen:—

**I** am coming to you in the spirit of friendship with a few suggestions for your thoughtful consideration. I am an old man, and for almost fifty years have been a preacher of the gospel.

I am now on my home run for heaven and eternal life. If I know my heart my greatest desire is to help any and every one I can to saving faith in the Lord Jesus.

Preaching the gospel in many countries, among all classes, and conditions of people, I have seen many men who, for years, have been abandoned to sin of all kinds, powerfully converted, transformed, and become the happy children of God, full of praise, peace, and glad witnesses to the saving power of the Lord Jesus for the service of their fellow-beings.

I am writing this letter with the humble hope that it may touch some heart and win some soul to the merciful Redeemer who has so compassionately saved me. There is one thing certain; all who are now living will soon be dead. Life is short, at longest; it is, of all things, the most uncertain, but we are immortal; this body is not myself, but the residence I occupy, and will fall into decay, but the ego, my real self, will live forever.

The fact of immortality gives great seriousness to life. This is a transient state in which we prepare for an eternal state. In time we build character for eternity; death does not change our character; it changes our place of residence and fixes our destiny.

The whole liquor traffic, from first to last, is injurious to mankind. The history of intoxicating drink is a history of drunkenness, crime, disease, waste, poverty, suffering and

death. When you furnish a man with strong drink you endanger his life; he is likely to be shot down at any moment and crushed to death, or he is liable to go home in an intoxicated state and murder his family. This thing has happened thousands of times.

Does it really pay to be a bootlegger? Is the harm done to your fellowmen worth the money? Can you get any real happiness out of such business? Are you building character that will stand the test of the death-bed, judgment day, and eternity? Do you want your sons to follow in your footsteps, violate the law of the land, work the ruin of their fellow-beings, and go into eternity with a character built up out of acts of sheer selfishness?

Come, now, fellow-men, would it not be better every way, to quit this whole business, get a good job, live honestly, seek salvation in Christ, become a blessing to the church and society? Some of you have found that money may buy fine clothing, delicious food, beautiful ornaments, and expensive cars, but it cannot buy peace of mind, rest of conscience, or joy of soul.

Life is hard, anxious, uncertain and unhappy with any man who knows himself to be violating the laws of his country, and to be taking money from his fellow-beings for that which will do them no good, but harm, may take their lives and destroy their souls. It was Jesus who said: "What shall it profit a man, if he gain the whole world, and lose his own soul?" This is a question for you to take home to your heart for serious meditation.

Your mother, your wife, your children, can never say with pride, "my son," "my husband," "my father," "was a bootlegger." Forsake the degrading business for your community, your family, your soul, and for Jesus' sake. You are facing death. You will not say on your death-bed, "I am glad that I have been a bootlegger, violating the laws of my country, destroying my fellow-beings, and sinning against God who created me, and the Christ who died for me." Forsake the whole business and come to Christ for salvation, and spend eternity in heaven.

With a heart that loves all men, and an earnest prayer for you, I am,

Your fellow-being,  
H. C. MORRISON.

### A Devout Soul Translated.

We were shocked and grieved beyond any words to express when we heard of the sudden death of Rev. R. S. Stewart, pastor of the Methodist Church in Ashburn, Ga., and greatly beloved by his people. I was in the far west at the time of his death and knew nothing of it until I reached home a few days ago. He was a man of rare gifts, strong convictions, and genuine devotion to Christ. He was a gifted and fruitful minister of the gospel. He leaves a devoted wife and three children. He was killed suddenly in an automobile accident. A more extended notice will appear in THE HERALD soon.

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# SOME QUESTIONS AND ANSWERS.

Rev. G. W. Ridout, D.D., Corresponding Editor.



HE Bible is full of questions. Some one has put a few of these questions thus:

1. "To whom belongest thou?" (1 Sam. 30:13).
2. "What meanest thou?"

(Jonah 1:6).

3. "What doest thou?" (1 Kings 19:9).
4. "What wilt thou?" (Mark 10:51).
5. "Whom seekest thou?" (John 20:15).
6. "Where dwellest thou?" (John 1:38).
7. "Whither goest thou?" (Zech. 2:2).

We shall seek in this week's article to answer a variety of questions touching Christian experience and the holy life.

1. *The Sin Question.* In what sense are believers responsible for indwelling sin and its removal?

Let John Fletcher speak on this subject: He says: "Indwelling sin is not only the sting of death, but *the very hell of hells*. . . . By so much of indwelling sin we carry about us, so much of indwelling hell; so much of the sting which pierces the damned; so much of the spiritual fire which will burn up the wicked; so much of the never dying worm which will prey upon them; so much of the dreadful instrument which will rack them; so much Satan's image which will frighten them; so much of the characteristics by which the devil's children shall be distinguished from the children of God; so much of the black marks whereby the goats shall be separated from the sheep. To plead therefore for the continuance of indwelling sin is no better than to plead for keeping in your hearts one of the sharpest stings of death and one of the hottest coals of hellfire."

From this we conclude that the believer is responsible for indwelling sin in so far as he has the light concerning the provision God has made for its removal. Whosoever refuses to appropriate the precious blood to obtain cleansing from all sin will eventually come into condemnation.

2. *What need one do who, through sudden yielding to temptation, loses the blessing?*

Says Hannah Whitall Smith: "A sudden failure is no reason for being discouraged, and giving up all as lost. Neither is the integrity of our doctrine touched by it. We are not preaching a state, but a walk. The highway of holiness is not a place, but a way. Sanctification is not a thing to be picked up at a certain stage of our experience, and forever after possessed; but it is a life to be lived day by day, and hour by hour. We may for a moment turn aside from a path; but the path is not obliterated by our wandering, and can be instantly regained. In this life of and walk of faith there may be momentary failures that, although very sad, add greatly to this mistake! It is a snare of Satan to keep the pure one, who has made a misstep, from going back again to the loftiest heights of salvation."

3. *In what sense is Holiness a Grace?*

The Grace of Holiness is indicated in Heb. 12:28. In verse 14 occurs the exhortation, "Follow peace with all men, and holiness, without which no man shall see the Lord"; then in verse 28, "Let us have *grace*, whereby we may serve God *acceptably* with reverence and godly fear."

The Grace of Holiness makes us acceptable unto God in a very special sense.

In Exodus 28:36, we read the High Priest was to wear, upon his forehead, a plate of *pure gold* with "Holiness to the Lord" engraved upon it. "And it shall be always upon his forehead that *they may be accepted before the Lord*."

Holiness makes God's people acceptable to him from the fact that it (1) denotes obedience to his command "Be ye holy." (2) Conformity to his will. (3) Likeness to God. Holiness begets and develops reverence of spirit and service. It is no part of holiness

to treat holy things and holy experiences with common place familiarity. There is a holy life, that sacred awe, which worships and adores God in all his attributes. The practice of the presence of God makes life in all its bearings a sacred thing.

Holiness maintains a *godly fear*, and holds it at all times, under all circumstances, and in all places. This godly fear keeps the soul in check and in behavior. Nothing is said or done which displeases God. The life is lived with a single eye to the glory of God. A woman at one of our meetings said she wanted something which would keep her in the summer time—so many lose religion then. Holiness keeps the soul in summer as well as winter and makes December as pleasant as May.

4. *What is the relation of Holiness to Temptation, and how is it sustained consistently with the infirmities of the flesh?*

One writer has put it this way:

1. "Holiness or perfect love does not consist in the destruction of any of the faculties of the human mind: but does consist in the removal of carnality or hereditary depravity from the same."

2. "To be holy is not to be free from temptation but it is to be given power over temptation."

3. "Holiness is freedom from sin; but not necessarily from infirmity."

4. "Holiness gives continual joy, but not freedom from sorrow."

5. "Holiness puts the mind in heaven; but it deals with earthly things from that standpoint."

6. "Holiness is perfection in love, but not in degree."

7. "Holiness or perfect love is from, and of God only, and is his highest gift to man in substitution of man's highest gift to God; man's own finite self."

8. "Holiness may not be the preservation of the saint from the environments and weakness of the flesh but it is the preservation of the presence of Christ in the flesh."

5. *To what extent are we to trust our Emotions in holy living? Are our feelings safe guides in Christian experience?*

Bishop William Taylor was a great teacher and writer. He wrote many books and his teachings were always sound as well as unctuous. Let us quote a few lines of his on the subject of Feelings and Faith:

"Our feelings are liable to a thousand changes. It may be from causes within and without over which we have no control, but our loyalty to God should not change; our confidence in God should not change; all the feeling I ask in order to the maintenance of a perfect faith in Jesus is the consciousness of my perfect submission to his will. Maintaining the fact of my entire consecration to God, I have only to trust him—believingly accept his perfected provision in Christ. 'Who is among you that feareth the Lord, that obeyeth the voice of his servant that walketh in'—providential—darkness and hath no light? Let him trust in the name of the Lord and stay upon his God."

"I make my own feelings the test as to the exciting character of an illustration, and my common sense, guided by the light of the Holy Spirit the test of its oppositeness. Whatever wakes me up, stirs my emotions, makes me laugh or cry, I set down as a thing of power. I am hard to move, and when anything excites my soul's emotion, I conclude that it will move almost any person."

6. *Is it possible to live up to the standard of the Sermon on the Mount?*

I think the remarkable case of DeRenty, of France, answers this question in the affirmative. Professor N. Wray writing on this holy man said:

"The life of De Renty was a replica of the Saviour who, 'anointed with the Holy Ghost, went about doing good and healing all who

were oppressed by the Devil.' His testimony was: 'Methinks my soul is all charity, and I am not able to express with what ardor and strange expansion my heart is renewed in the divine life of my Saviour, burning in love to all mankind.' He said to an intimate friend, 'I am ready to serve all men, not excepting one, and to lay down my life for anyone.' Animated by this spirit he promoted every good work of a public nature and became the author of innumerable private ministries. 'At Paris,' says his biographer, 'there was no undertaking tending to the honor of God or good of men, of which he was not either the author, or promoter, or finisher, and very often all these together. He was at all the meetings of piety; and of many the very soul.' He corresponded with persons in all parts of the land concerning works of charity and gave advice regarding hospitals, seminaries of religion, and associations to promote the work of saving souls. 'Wherever he came,' wrote one from the province of Dijon, 'he hath wonderfully advanced all works of piety. We may truly say, that his days were filled with the fulness of God. Nor do we ever believe he lost one minute of time, in which he did not either speak or act something for his service.'"

7. *Why stress the Second Blessing as a definite cleansing from sin? May not the heart be gradually sanctified?*

Dr. Adam Clarke says: "I have been twenty-three years a traveling preacher, and have been acquainted with thousands of Christians during that time, . . . and I never to my knowledge met with a single instance where God both justified and sanctified at the same time." John Wesley affirms: "We do not know a single instance, in any place, of a person receiving in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new and clean heart." Dr. F. G. Hibbard declares it is not simply "growing in grace," it is distinctly a "second blessing," . . . "promised, prayed for, waited for, believed for, received instantaneously, by all classes of humble believers." Dr. Geo. Smith, F.S.A., says: "As we obtain pardon by simple faith in Jesus, so we must obtain purity. We are no more able to work out the latter in our hearts than the former."

The sainted Fletcher said of this: "Confounding what God has divided, and dividing what the God of Truth has joined, are the two capital stratagems of the god of error. The first he has chiefly used to eclipse or darken the doctrine of Christian perfection." Dr. Steele affirms that "Depraved inclination in the justified soul is not outgrown by spiritual development, but killed by the power of the Holy Ghost, through a specific act of faith." Dr. F. G. Hibbard says: "There is no gradual growing out of sin." "The work is complete at the first, and instantaneous as to time, performed by the Holy Ghost just at the moment when the burdened soul has faith to be made every whit whole." Mr. Wesley, speaking of the idea that we are cleansed when we are justified, says: "It does immense harm; it entirely blocks up the way to further change."

## Seven Deadly Fallacies.

Dr. Ridout has conferred a real favor on all pastors and busy Christian workers in getting out in such convenient form a series of neat booklets packed with just the right information as to the harmful fallacies of these seven blighting "isms" which are causing so much havoc among many well-meaning people. These booklets should have the widest possible circulation. It would do much toward steadying faith in the old-time religion.

F. A. WHITTLESEY.

Pastor Methodist Episcopal Church, Severance, Kan.



## MODERN APOSTLES OF FAITH.

Rev. C. F. Wimberly, D.D.

## CHAPTER XX.

ALVIN C. YORK.



man standing over six feet, modest as a country girl, unsophisticated as a child—Alvin C. York—a miracle. We can see it in no other light—a miracle—but a paradox—a miracle in mili-

tary achievement—the astonishment of great military experts. Here was a lad living the drab life amid the mountain solitudes; no exemplification of genius in any direction, except his unerring marksmanship and bravery among the mountain toughs where he associated before he was saved. His was a life schooled to the highest efficiency in woodcraft, and sowing "wild oats" across the creek, or across the Kentucky border; a big, ruddy, muscular, sandy-haired product of nature in her simplest form. But in his steady blue eyes and nervous organism there was no such word as fear. He could look you straight in the eye without a tremor. In this untutored lad there slumbered all the elements of greatness—of manhood, par excellence; in him were powers undeveloped in the simplest things of life; powers capable of ruling a Senate or commanding a division of soldiers; and with as much sangfroid as Napoleon ever manifested when at the crest of his military career.

Had Alvin York lived in the days of Romance and Chivalry, he could have easily outshone in thrilling adventure Robin Hood, the Black Knight, Captain Kidd, Wild Bill, Buffalo Bill, or the James Boys. The glamor of such a character in these days comes out in the full blaze of the camera, the Associated Press and leaves no room for the imagination of the thrill writer. But the elements are all there; doubtless, if the world rocks on for another century as it is now, some fiction writer will give the youth of that age, not only a "best seller", but a hair-raising yarn, with our modest hero of Pall Mall featured in the center of the stage. But now the swimming girl, the base ball idol, the foot-ball star overshadows the glory of a man whom General Pershing and Foch declared the "greatest hero of the World War."

Alvin York, the crack marksman, fearless mountain rounder, got religion, then later professed the blessing of sanctification. Herein is the heart of the story—the explanation of a feat which has astonished the whole world. He was not a volunteer, but rather a "conscientious pacifist." He knew little of what it was all about, and had no enmity against the Germans, and had no desire to kill any of them. But he consented to go after much prayer, and after much explanation on the part of an officer, got light on the righteousness of the cause for which he was ready to give his life in defense.

But there is some inside history to this man's calmness and unflinching courage, when the amazing test came. Behind a log altar, in the far away solitudes of his forest home, Alvin York got the assurance that the German bullets would not touch him; this assurance he no more doubted than he doubted that he was in the war. There was no lost motion in the critical moments when the fraction of a second counted big in the issue. When the bushes were torn into shreds all around him by machine gun fire, his mind had the same poise, as when he picked off a squirrel's head from the tallest tree, or clipped off the head of a turkey running at fifty yards away, with rifle or pistol. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee," was literally exemplified with Alvin York on that tragic, critical hour,—October 8, in the woods of Chateau Thierry.

We shall not undertake to retell that marvelous feat, which has been told and retold

so many times since the first story appeared in the *Saturday Evening Post*, by some war correspondent, which at the time, was believed to be an effort to "put over" a thriller on the public. But the whole story had been known and verified "over there" by the authorities before we knew of it; but as a little interlude in this sketch, we will say this quiet boy, with scarcely any training of military technique, single-handed, and alone, during a fusillade of machine gun fire, killed twenty-five German soldiers, while they were all trying to kill him, and so terrible was his marksmanship which was steadily picking them off, that the German officer offered to surrender, if he would stop. Whereupon, the officer blew his whistle and ordered all his men to disarm and surrender, as he thought, to a large number of American soldiers. But after all had been disarmed, and the officer placed between York and his men, the humiliating fact became known that the trick had been turned by one man.

When the capture was complete, and one hundred and thirty-two Germans were marching in front of him, shielded by the German major, who too well knew that if one false move was made, the death-dealing marksman was ready to get him, seven of York's comrades joined him. Like the men of Naphtali, after the battle was won, they joined in the chase. When the prisoners were marched in, and it became known how it was done, an American officer said to him: "York, in the name of God, how did you do it?" "I didn't do it," he replied, with a sincerity that was beyond question. "God did it through me." There you are; that is Alvin C. York, and he gave God all the glory which, within itself, places him in a class of heroes—all things considered—*sui generis*. History tells us of none like him. Then, like a first magnitude meteor, bursting in the mid-night sky, the simple-hearted, God-fearing boy from Pall Mall was world-wide famous.

Everybody wanted to see the man who had done it. They put him into a basket attached to a motorcycle and hurried him about among the high-ups of all the Allied Armies. "I was scared green," he said, as they bounced him over the shell-torn roads, ninety miles an hour. Everywhere great Generals pinned upon him the highest honor medals. A gigantic reception awaited him in New York; the Stock Exchange suspended business to do him honor. The United States Senate declared an intermission to do him deference, such as was scarcely ever accorded to any private citizen in its history. Everywhere he was banqueted, and eulogies pronounced by America's greatest men.

Through it all, he seemed a bit dazed, as if not able to understand what it all meant. He was anxious to look at the big men, close-up, as they were to look at him. To him they were of far more importance than all the fuss being made over him. Few men can stand the limelight of public applause; but the hero worshipping of presidents, statesmen, diplomats, generalissimos, and the screaming of the crowds changed Alvin York—not in the least. At no time did he lose his poise; he knew himself to be an ignorant boy from the Tennessee mountains, who trusted and believed that God was the One to whom all honor was due, and to this position he remained steadfast.

But contact with the great and learned taught him one supreme lesson; it brought to him keenly his own limitations. He saw that men of large affairs were men of culture and self-confidence, the resultant of mental training. Out of all the hubbub was born a consuming passion in the heart of this wonderful young man; yes, wonderful—no other word will suffice. View him from any angle, and there will be seen basic factors of which

the Washingtons, Lincolns, Gladstones, and Wesleys are made. "God will take care of you if you'll trust him," he was often heard to say; and these words were not hackneyed phrases gathered from Sunday school and sermons. To Alvin York, they were as absolute as the faith of Abraham when he offered Isaac.

But another amazing thing happened; a series of things happened fast. Every offer imaginable was made him to cash in on his popularity. A side arms company, a machine gun company, at once made him princely offers in cash to get his endorsement; vaudeville offered him as much as a thousand dollars a week, for an unlimited contract. A movie man begged him for three days to accept \$50,000 a day, for three days, perhaps to shoot some Germans before the camera; but he had killed all the Germans he wanted to, and would not accept. Alvin York could have been a millionaire within twelve months from the time he landed in America. But he wanted nothing for himself; he refused to commercialize his fame. God had helped him, guided him, and protected him in a veritable hailstorm of lead; now he would not sell out to gratify a thrill-crazed public for gain—even a fortune.

But his heart was fired with a great passion; not for himself, but for the underprivileged children of the mountains. As he had come in contact with masters in all walks of life, he compared himself, and the comparison was odious. He wanted money, but it must come from sources that his consecrated heart could approve. He had placed himself on the altar for God, and the "altar sanctified the gift." He did not propose to touch or remove the gift from the altar for personal ends.

Now we are face to face with some stubborn facts, and we are appalled at the situation, when we remember that offers were made to turn the cornucopia up-side down upon him. This same Alvin York—the greatest hero of the greatest war of history; this hero extraordinary, whom the world wanted to make rich over night, has gone up and down the land trying to raise money for his school. He has been the guest of multi-millionaires; has been entertained and applauded, but in eight long years, working at this unselfish task, he has succeeded in raising a little over \$10,000. The dear man is carrying a burden that is crushing him, actually struggling to meet the Saturday pay roll of his workmen.

We regard the struggle of Alvin York for his righteous cause—when we examine the proposition from every angle—a monumental travesty of American patriotism; it is an indictment on the conscience of a so-called Christian nation, so glaring and inexcusable, that we should hang our heads in shame. But quietly and modestly, he "carries on"—holding on to his trust in God. But he has no doubt begun to see what many preachers are unable to see, that this world is not dominated by the Spirit of God; that the world is under the influence of a great Usurper Prince, who is the god of this world: a being who seeks to defeat, discourage, and destroy every plan and program for the glory of God.

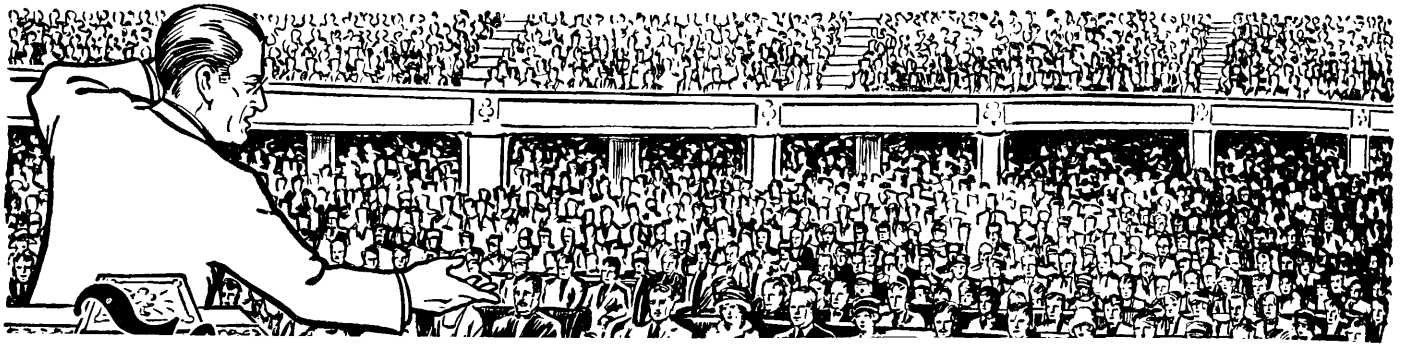
York has been entertained in homes of men who could have given him a check for \$100,000, and not missed the amount from their bank account; but none of them has done it. O the shame of it all! Every devout man and woman in the land should hold this saintly character before the Throne, that his faith may not fail him; a faith that has been the marvel of all who know about Alvin C. York. God bless him, and give him the desire of his heart.

See announcements of two great camp meetings on page 11 of this issue.

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## CHRIST A HERO.

Rev. Len G. Broughton, D. D.

Text: "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

**T**HERE is not a nation on earth today whether it be pagan or papal or Christian, that will not acknowledge that this man Jesus Christ, whom we worship as Christians, was the world's greatest teacher, and that he gave his life for the accomplishment of the world's greatest redemption.

I talked recently with a returned missionary from Africa, a man spending his life in Africa among the savages; and among these savages the word of Jesus had gradually found its way, until, when he began to speak to them about Jesus Christ as the world's Saviour, they would clap their hands, and then say in the atmosphere of the hand clapping: "Oh, you are talking about a world hero!" And it was from that missionary's word to me that I got the thought of my text and my message to you today. The world's hero; not an Anglo-Saxon hero, not an American hero, not an English hero, or German, but a world hero: "And I," said Jesus Christ, "if I be lifted up, will draw all men unto me."

The uplifted Christ is a monument before which the entire world, civilized and uncivilized alike, bows its head. It may have its views about his religion, it may have its views about his life, it may have its views about his Bible, it may have its views about his church, it may have its views about his people; but about him, as history records the triumphs of his movements in the lives of men and women, it bows its head to him.

Christ, the world's greatest hero: Why was he the world's greatest hero? I mention three things rapidly as explaining my question.

First of all, he is the world's greatest hero because he of all men that ever lived defies explanation. On one occasion when I lived in London I had the honor which came to me by virtue of my friendship to another, of being present at a dinner that was given to Lord Roberts, the Field Marshall at that time of the British army. He had just returned from a year's inspection of his Majesty's forces in India, during which time he had studied carefully the people of that far eastern world. This dinner was given upon his return to England. It was a great affair. I happened to the good fortune of being permitted, since I was an American and the only American present, to talk personally for a few minutes to Lord Roberts, and immediately upon my introduction to him as an American, he said, "Oh!"—and then he hesitated for a moment.

"What part of America are you from?"

I said, "From the South."

"Oh! You are a most happy man."

"Surely, my lord," I said.

"I wonder if you know what I am thinking about?"

"No," I said. "No American ever knows what an Englishman is thinking about!"

Receiving my remark good naturedly, he

said: "I am thinking of the greatest military leader and exponent the world, in my judgment, has ever produced." Then rapidly he followed his word with the mention of the name of Stonewall Jackson. He said:

"Stonewall Jackson is studied by the great military masters of all the civilized world."

I said, "My lord, how do you explain that, in the light of the great military leaders that the world has produced; men like Charlemagne, Alexander the Great, Napoleon, and others?"

"The explanation is that Jackson was the one unexplained man of your great Civil War. No man was ever able to explain his movements, no man was ever able to explain the man, and it is the general who is inexplicable, who cannot be fore-foreshadowed nor afterwards described, who stands out as the greatest among the great in all military life. Of course," he continued, "Stonewall Jackson's history has never been written completely. I have read all that has ever been written; but there is not an historian who has ever attempted to write of Stonewall Jackson who has opened the secret that every military man has wanted somebody to open."

What can be said of Jackson in that regard can be a thousand times multiplied—yes, multiplied by infinity, by Jesus Christ. Where is there the man who can explain Jesus Christ? Oh, they try it! Our printing presses are today rapidly bringing out literature in which effort after effort by men of philosophy is being made to explain and interpret to the world the marvelous mystery of this one mystical man. There is not a one of them who can touch it. Read their stuff, and when you have read it, it is like so much chaff in the great literary world. It breaks down of itself. And every such attempt is a strained effort on the part of humanity to invade a secret that God never intended that the world should know about Jesus Christ, for he is the express image of God himself; and until the world is rolled up like a sheet and destroyed, and the new order of life is unfolded, we shall never know the explanation of Jesus Christ.

Who is ever going to explain to us satisfactorily his birth? Of course, there are those who say: "Of course he had a human father; that story of his conception by the Holy Ghost is but a fraud"; and when we ask them the reason for that statement, they say: "It is contrary to reason." Thus they set up reason as the infallible thing to follow in this intelligent age; while the more intelligent we get, the more assured are we of the utter fallibility of the human reason. We do not have to get out of our own home surroundings to find how limited is the human reason; for there is not a man of that class of philosophers who can save his life, though he may have passed through every university in the world and received doctor's degrees in botany and biology and physiology and everything else, who can tell you why one rose bush without being ever handled by the hand of man will grow out of the same dirt a red rose and a yellow rose at the same time. That always will be inexplicable. And I might go

on and mention thousands of things just as simple, that occur in the every-day life of every man and woman of use, that are just as inexplicable, just as befuddling, as impossible of human understanding and satisfactory explanation.

Who can explain the miracles of Jesus? They say he was a psychologist, a mere hypnotist, therefore he could speak to the man with the withered arm and cause him to be healed by the power of hypnotism; and that he had the power of hypnotism to such an extent as to hold the man in his grip and to keep that arm so that it could be used all the time.

And then we bring them up to the grave of Lazarus, and ask: "How can you hypnotize a graveyard?" "That never happened," they say. "But the same men who tell everything else he did told us that. If that was false, what right have you to think they told the truth about anything?" And they say: "Oo-oo-oo—"; and that is the end of that!

Beloved, the one thing that stands out with supreme importance in the history of Jesus Christ today is the fact that there is nobody who can explain him, and the more they try the more they explain themselves with their folly.

He is the world's greatest hero because he preached the one and only world's salvation.

When the great war was on in Europe, and I was still living in London, about three hundred and eighty of the men from my church had volunteered and gone over to France to fight for the preservation of liberty, and in the first day's battle one of my fellows was shot down—I say one; there were one hundred and eighty of the men from our church shot down in that first battle, but this one in particular I refer to; and a surgeon, also a member of my church, was by his side. All during the night the lad was calling to his surgeon to "Read it, read it"; and he kept trying to get from him what he wanted read; but while his mind was clear, his powers of speech were almost paralyzed. Finally, taking a shot at it, the surgeon turned to the third chapter of John and read that sixteenth verse: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And the wounded man said, "That's it, that's it." And that is it, and it is not an American Gospel, it is not a Gentile Gospel, it is not a Gospel to any race or nation; it is a world Gospel, and it is the only Gospel that is world-wide.

Have you taken time to read the histories of the religions of the world? Go back to the oldest; trace them all through; read them; and there is not a religion on earth, save the religion of Jesus Christ, that is world-wide. They are racial and national, but the Gospel of Jesus Christ is world-wide in its scope; and almost at the very beginning of his earthly ministry, at least in the midst of it, he himself promulgated this great fact, that he had come to found a religion that would tower above all others, that would take in its sweep all the world and its nationalities and its races.



"And I, if I be lifted up," referring of course to his Cross, "will draw all men unto me." And in his last great commission, he told his disciples "to go into all the earth and preach the Gospel to every creature." It is world-wide. Go to India; you have a racial and a national religion. Go to Japan; you have a racial and national religion. Go to China; you have a racial and a national. Go anywhere you like, travel through the pages of all the history of humanity; go to Judaism—what have you? The religion of a race. Ali honor to the Jew as far as he deserves to be honored, as we honor every other man; but suppose we were not to invade the teaching of Judaism, what would the world have? Nothing, for salvation. The Gentile world is entirely left out of their program of salvation. It is this Christ who himself, as the embodiment of the Father, looked upon the race as having one tree from which it sprang, and regarded all mankind alike.

He is the world's greatest hero because of his great compassion. You will recall that a few years ago England, backed up by the United States, decreed that Hindenburg, along with others who were the promoters and prime factors in the great World War, must be apprehended and tried for their lives and put to death. On that one decree Lloyd George made his great campaign with success in England. And yet, in this short time, Hindenburg has come back as the ideal of Germany, and by the consent of England and America; and it is now understood that England had an understanding with Germany and America that Hindenburg would be very acceptable, as the one great outstanding figure who could restore order in Germany. Largely his come-back was by the vote of the women of Germany, and the women voted for him because he was so kind to their men, their husbands and their sons, in war. We thought exactly the opposite. It went on to say that much of his time while he had the German army was taken up in visiting hospitals and speaking words of comfort to lads who lay upon deathbeds, and through his great horde of secretaries he kept the folks at home informed of their sons and husbands in hospitals. I do not know—I am telling what I read. I do know you have to hunt somewhere for the reason of his come-back, and that is one, at least.

And what made Mr. Lincoln, the Civil War president, have his great popularity, not only in the North but also in the South? Why is it when Lincoln's picture is displayed anywhere in South or North there is a responsive chord? Why? Because it is known that of all men he was the most compassionate. No mother ever went to him in despair who did not receive from him a great tender hand. Just the other day I read a story that told of how a lad was upon his deathbed in a hospital in Washington, and Abraham Lincoln sat by and held his hand. He was one of our Southern lads, and just before his last moments he looked up through tear-filled eyes, and said: "Mr. President, I am thinking of mother." And he said, "My boy, as far as possible let me take your mother's place." He took his hand in his own, and sitting there with tears in his eyes, he watched him until he breathed his last, and then immediately communicated with his mother, and brought mother and dead boy together.

We talk of these acts of compassion of men—what are they in comparison with the great compassionate heart of Jesus, who not by human decree, not because he was seized upon by human hands—no, not that, for he himself said, "No man taketh my life from me; I lay it down of myself"; he refused to appeal to a power of earth to save him. Why? He had come to this world for that moment, with a human heart and a human body, possessed by a God of heaven, but nevertheless capable of the physical sufferings and sorrows of the human flesh—suffered and compassionately died, that in that atoning death he might pay the ransom for a world lost and groping its way to hell.

## Authenticity and Inspiration of the Scriptures.

REV. Z. T. JOHNSON, A.M.

### CHAPTER I.

#### IS DIVINE REVELATION POSSIBLE?



THE Christian world is athrob with alarm listening to the destructive guns of Higher Criticism! A quickened ear can easily discern that the cannonading is focussed on that fortress which is the center of all past, present, and future realities—the Bible, that peerless Book which experience and tradition have evidenced as being God's most permanent way of communicating with man, upon whom has ever rested the primal stamp of divine likeness. It is the "Thus saith the Lord," the ipse dixit of the All-knowing, All-present, Eternal, All-powerful Deity against which the ignorant of spiritual verities are hurling their poisonous arrows and prostrating bombs.

Christendom is agonizing. "It is time for the Lord to work, for the Modernists would make void his law." Those of the orthodox faith are appalled at the boldness of the attack—the fact that it is directed against God himself, and his Record; yea more—the liberalists are denying the fact of divine creation, the origin of man, the virgin birth of Christ, his deity, the resurrection, the miracles, the fact of a depraved nature, the need of a new birth, and the inspiration of the Scriptures and their revelation to man. The whole issue seems to be hinged upon the authenticity of the Bible. Many have turned aside from the old beaten paths of conservative theology, and are preaching "new ideas for a modern age." If men believe the old Book they cannot believe New Theology; if, like David, we "esteem all his precepts concerning all things to be right" we cannot cast aside his Word for a mere hypothesis; if we accept it as the origin of our religion, and the guide of our lives we must have faith in its inspiration. It is a fact that men who believe in its divine origin, and preach it as a revealed truth, are hard to divert to rationalism or higher criticism. Those today who are having revivals, getting the people saved and sanctified, building up the kingdom of God in its spiritual interests, and who are living lives that are consistent with their profession, are those who believe this Book, stand by its truths as revealed by God himself, and practice its precepts in their relationships to their fellowmen. As a result of new theology the revival fires are dying out; the faith of the people is being shattered; and the country is rapidly drifting into materialistic infidelity.

It is important, therefore, that we "find" ourselves relative to our attitude toward the Scriptures, and begin to make a definite, determined fight for our faith. Some are saying that the Bible is able to defend itself without our assistance, and that the best thing to do is to leave God to fight its battles. They are comforted as they seem to hear a voice in word and spirit like unto Jehovah's. "Let the heathen rage and the people imagine a vain thing! Let the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and Word of God saying; Let us break their bands asunder, and cast away their cords from us! I the Lord hold them in derision: I can but laugh at their fury. I will speak unto them in wrath and vex them in their sore displeasure by all the plagues that are written in the last volume of my Holy Book, unless they accept my testimonies, take 'the little book' and eat it up, though it be bitter to the belly."

It is a fact that God will defend his truth, but he counts days by the thousand years, and he urges man to be his human instrument of defense. He is depending upon the love and

zeal of his people to defend the Word against the false teachings and preachings of those who would tear the Holy Scriptures into shreds and destroy its power. Let us, therefore, study the Bible in its relations to some of the vital questions that deal with man and his welfare, and if possible, lay a foundation upon which to base our faith, so that every storm of criticism and unbelief will pass over and leave us as undisturbed as the granite cliffs that continually resist the dashing waves of the turbulent sea.

Man is not a mere machine; he is a being with moral capabilities and responsibilities. There has not been a time in the ages of history that have gone by, but that man has realized this moral instinct. He may have gone into the depths of sin and degradation, but he has never gone so far down that there was no tug upon his heart and nature to live a better and nobler life. His moral self has ever cried out for pre-eminence; and has resulted in a desire on his part for a revelation from one who might help him keep that moral self in supremacy. This is illustrated in the sacrifices of Abel; in the cryings of the children of Israel; in the eager acceptance of the mystical religions from the East that poured into Palestine and the Roman Empire just before the time of Christ; in the searchings of such men as Augustine during the Dark Ages; in the mighty turning of the people under the leadership of Martin Luther during the Reformation; in the hungry, surging masses who gathered at five o'clock in the mornings to hear the messages of John Wesley; and in the soul-thirsty multitudes today who hang upon the words of true men of God, and eagerly come to a place of prayer for the needs of their souls. Men want to know God. Is he able to reveal himself to such?

If men have the *desire* for a Divine revelation, that desire within itself is proof of the fact that he has a *capacity* to receive that revelation. What would that capacity embrace? If we were to say *the mind*, surely there is no one who would say that man is mentally unfit to interpret the message of God. Professor Edmun, of Columbia University, in his book, *Human Traits*, said that the thing that differentiates man from other animals is his peculiar reasoning power. James, in his briefer psychology, states practically the same thing. If man, then, stands out pre-eminently the greatest animal because of his great intellect, and his power therein entailed, it stands to reason that he is capacitated to receive and assimilate any truth that a Higher Power might want to convey to him. If we were to say *the moral or spiritual nature* is embraced in that capacity to receive a revelation, every thinking man would have to admit that it must be so; because the moral instinct is the base of this longing of man for the revelation and interpretation of himself by the One who knows not sin, but around whom the angels continually cry, "Holy, holy, holy is the Lord God of Hosts." What can we do then, but hasten to the conclusion that the man whose soul cries out for God is capacitated to receive, not only the truth of God, but God himself?

The *need* of man also speaks for a revelation of God to the human race. The irrevocable law of sin and death had said that, "the soul that sinneth, it shall die." Men have defied, or disregarded that law, and have placed themselves in a state of darkness from which it is impossible to extricate themselves. Sin has become a powerful monster that has taken possession of the souls of men, and stifling the cries of the moral nature has led them into the depths of misery and shame. There is no place where its power has not been felt. From the early dawn of history, with the transgression of Adam and Eve, it has come down through them to all the race, and has left a trail of murder, debauchery, wreck and ruin. But, one might say, "Man has a will-power all his own, and whenever

(Continued on page 9)



## The Christian and His Ballot.

REV. L. L. PICKETT.

**N**O man can separate himself from his daily life. Christianity must control the thinking and acting of the Christian. Jesus said, "Ye are the light of the world." He also said, "Ye are the salt of the earth." The world must be lighted and the earth must be salted. Both the light and the salt must proceed from the Christian. If the Christian is like the world how can he be its light? If he is like the world how can he be its salt. The Christian character must reveal the Christ. It is therefore impossible for the child of God to commend his profession to men unless the whole life is dominated by the spirit of Jesus. We remember those words of Paul, "I beseech you, brethren, that you present your bodies a living sacrifice, holy acceptable unto God." Rom. 12:1. He also bids us, "Abhor that which is evil; cleave to that which is good." 12:9. In his epistle to the Colossians, the Apostle says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17. This is a very thorough demand. It leaves no phase of life untouched. In every action, in every work, we are to have in mind our allegiance to Jesus Christ. To the Corinthians he said, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Many more passages of similar import might be given; but these are perhaps all-sufficient.

Now how can I, a member of the church, a professed follower of Jesus Christ, cast my ballot without reference to the glory of God? I must be as absolutely Christian at the ballot box as at the prayer meeting. As consecrated on election day, as in the revival. Too many people say, "Oh, religion is one thing, politics is another." This position is taken without consulting the scriptures as given, or the Christian ideal.

If I leave my religion at home when I go to the polls, it will evanesce in my absence. I will not be able to find it on my return. If I profess religion on Sunday morning, and vote for liquor and gambling on Tuesday the world can truly label me by my ballot rather than by my profession. Men will put me on the level of the bootlegger and the gambler rather than on the level of the missionary and the evangelist. Many church members at the polls on election day undo the influence of the year's church profession. When I help to put a wet man in office, my dry professions are over-balanced and fly away.

There is a nation-wide movement, fostered by the liquor interests and Roman Catholic politicians to bring to the front in 1928

AL SMITH FOR PRESIDENT.

Tammany and the corrupt politicians of New York, Chicago, and other rotten centers are determined if possible to foist this man upon our nation for the exalted office of the Presidency. Not one good reason can be given why he should be made the nation's choice. A thousand unanswerable reasons may be easily given why he should not be made President. For our present purposes, two or three only of these reasons may be named.

(1) To begin with, he is a perfectly pliant tool of the liquor interests. He was raised in the slums of New York city, and politically the smell of the slums is yet upon him. Morally, he has never been fumigated. The whole atmosphere that surrounds him is permeated with the evil influences of the section in which he grew up. He is a friend of the saloons, a defender of the vicious influences begotten in the liquor strongholds. That he is bright, goes without saying. That he has a vast following is clearly manifest. That the drunkards, the gamblers, the midnight marauders, and the gunmen all favor his exaltation to high position is evident.

His alignment may be well established by one of his own sayings, when he declared, "I long to see the day when I can get my foot on the brass rail, and blow the foam off my mug of beer." This identifies him; it labels him; it gives him his political setting. It will naturally rally to his banner the saloon men, the bartenders, the rough-necks; the habitués of the harem; it also explains his action when he took the chair of Governor of the great state of New York, and at once set about repealing the state prohibition law, which had been enacted by his predecessor. In the repeal of the state prohibition law he proclaimed himself an enemy of the Eighteenth Amendment and our national Prohibition law. He showed himself a friend of booze, and an associate of the liquor forces. He thereby set his own standard, in harmony with the standard of the entire liquor fraternity. But the Bible tells us that "No drunkard shall inherit the kingdom of God." His anti-prohibition activities have made him the natural leader of the booze gang and the representative of all those forces that would restore the discredited liquor oligarchy.

Of his own free will he has identified himself with reactionaries and has chosen as his political equals the friends of the saloon and brewery. He is therefore naturally the candidate of "The Association against the Prohibition Amendment," and the willing tool of the booze interests. He cannot, therefore be the candidate of the lover of God, the adherent of the church, and the friend of humanity. Let it be distinctly known that Al Smith is the candidate of the "booze-histers" for the presidency of the United States.

(2) A Roman Catholic. This is a protestant nation; Romanism has developed Mexico; Protestantism has produced the United States. Romanism is seen in the illiteracy of Poland and its uplifting and refining influence is exemplified, in Cuba, Porto Rico and the Philippines.

We are not unkind to Mexico and Cuba. Our sympathies are with them and we greatly desire their liberties and their progress. They are today handicapped by illiteracy and poverty because for three centuries or more they have had Roman Catholic leadership rather than Protestant. They have had the bishops, priests and nuns of Popery rather than the preachers, evangelists, and missionaries of Protestant Christianity. The burdens that oppress them have been piled upon their shoulders by the Roman higher-ups. The sore spots on our own nation's life have been produced by popery; the blight of New York and Chicago even as the blight of Peru and Panama are the products of the Papacy. Many are insisting that those of us who oppose Romanism and the papacy are bigots; that we are intolerant. They tell us that a man's religion is not a political question and that we had just as well support a Roman Catholic for president as a Protestant. This I emphatically deny. A Roman Catholic is a part of the political machine that is ruled by a demi-god on the banks of the Tiber. No Roman Catholic can be a freeman. He owes allegiance to a foreign power and therefore cannot be a clear-minded, hundred per cent American citizen. Al Smith has recently published his famous reply to Charles Marshall as to his Americanism. In this letter he strongly affirms that his religion (Roman Catholic) does not affect his politics. It is not very courteous or pleasant to dispute a man's word; but I venture to affirm that his religion does affect his politics, and one single incident in his career demonstrates my assertion. I refer to the fact that when the representative of the Pope and other Cardinals of Rome visited New York City the summer of last year, the Governor (Smith) and the Mayor (Walker) of New York took these foreigners, carried them to the city hall, a Government building, in which ten thrones had been placed upon a platform, and placing these foreigners on the thrones the governor, the mayor and sundry other high officials,

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knelt before them as though they were gods. Let the reader observe that this was not in a church, it was in a Government building. It was a plain acknowledgment that the Governor abandoned his authority as chief executive of the state, and that the mayor vacated his headship of the city, in favor of the representatives of a foreign political potentate. Such action was a clear admission not only of personal inferiority to these high moguls of Rome, but an abject political subservience to them. A man who will kneel to another by his own free action accepts the position of inferiority to the one before whom he kneels. As was once well said, "An American never turns his back upon a foe, and he kneels only to his God." All the high political pretensions of the Roman hierarchy were abjectly conceded by the Governor of New York when he fell at the feet of these representatives of the Roman potentate.

No Christian can lend the support of his ballot, of his citizenship to the high pretensions of "That man of Sin," who by his unbiblical teachings has blighted half the world, and the scope of races and nations. I could not as a lover of God, put the approval of my citizenship which is expressed in my ballot at the service of the liquor interests or the blighting power of the hierarchy of Rome. When I support a supporter and a tool of these vicious influences, I am abasing myself and my citizenship to the service of evil and not good. My ballot is myself. What it supports, I therefore endorse, and for the evils which it supports I make myself responsible.

Let every reader dedicate his ballot and his citizenship to the glory of God and the uplift of our civilization.

A few days ago I invested \$1.50 in Dr. C. F. Wimberly's new book, "Messages for the Times." After thoroughly reading and digesting the contents of this book, I felt compelled to write you a few lines regarding this literary treasure. If people would only economize on a few gallons of gasoline or a few trips to some cheap picture show and buy this book, they would have something that would be really worth while in the home. If some of our modern preachers, who at the present time are ministering at cold altars, would lay aside, for the time being, their little sermonette, which, as a general thing, has no life or spirit to it, and would read to the congregation several chapters from this wonderful book, we are sure a great improvement would be noticed in the spiritual life of the congregation.

The author of this book, Dr. Wimberly, is not only a marvelous writer but he is a wonderful preacher. He gives abundant evidence of his having been called of the Lord to preach because his sermons are so sound and orthodox. What we started in to say by writing this article was that we earnestly hope that everyone who can possibly do so will buy and read this book. It will help you to live and will be of great assistance on your journey to the Good World.

J. L. O'BRYEN,  
Hannibal, Mo.



# REPORTS FROM SOUL WINNERS

## NATIONAL HOLINESS CONVENTION.

I am pleased to report an early summer National Convention held at Ann Arbor, Mich. Everything considered, it was a remarkably blessed, successful, and significant Convention. Not great, but good and growing in interest, attendance, and results from the very start. The few faithful holiness folks here made every necessary provision and sacrifice to make it a success, and God owned their efforts. The splendid new Citadel of the Salvation Army finely located and nicely equipped was secured for the services. A good song leader and musical help had been provided by the local committee. Nearly half of the expenses had been pledged by subscriptions in advance.

The President was strongly reinforced by Rev. Homer L. Cox as colleague and co-worker. His ministry was richly blessed of God, and highly acceptable to the people. Pilgrims, Quakers, Nazarenes, Baptists, Methodists, Evangelicals, Mennonites, and others were in attendance; but one could not notice any difference as perfect unity prevailed. No sectarian issues were introduced, and the services all held closely to evangelistic lines. Holiness was the one theme—day and night, from start to finish—though backsliders were reclaimed, and sinners converted as well as believers sanctified wholly.

The School of the Prophets conducted each morning by the President proved of interest to preachers, evangelists, teachers and others and seemed one of the popular features of the Convention. All the expenses of the Convention both local and National were well cared for; and between two and three hundred dollars in cash and pledges were contributed to the "National" General Fund.

The people here had come to feel the need of more than a "Committee" such as had been guiding the Holiness work for a few years past. Before the close of the Convention they formed the Ann Arbor Holiness Association (interdenominational) in affiliation with the "National." They secured Rev. Nathaniel Harris of Detroit to serve as President and to superintend a regular work of holiness at this great University Center.

Joseph H. Smith, President.

## A GOOD MEETING AMONG SPLENDID PEOPLE.

The very day the great Asbury Commencement closed we began preaching for Rev. C. A. Sweazy at Bryantsville, Ky. The people came, the truth went forth, the Spirit convicted, souls repented, trusted God and were saved. A number in the day services saw the privilege of the believer and embraced the doctrine of full salvation as a second, definite work of grace.

The singing was conducted by Bro. Sweazy, the pastor. The "Sunshine Choir" of the faithful juvenile band helped to gain the day. The Methodists at Bryantsville have the most beautiful brick church in all that country. Some leading citizens are members of it, among them are Mr. Hogan Ballard, former member of the Legislature, Green Bowling, prominent farmer and successful business man, Dr. Rose, cultured and skillful physician, M. O. Kennedy, fine and useful citizen and a number of consecrated, Christian women. They are loyal to their pastor and plan to make their church a great moral, social and spiritual center. They dined us out during the meeting and treated us to the fat of the land and the bounties of creation. May the Lord continue to bless these good people and add to their church such as are being saved.

We are now in a big revival at Sunfield, Mich., with the Methodists, United Brethren and Free Methodists. The greatest need of the whole country is an old-time, Bible revival of free and full salvation. Our slate is full for the summer and by the grace of God we mean to "make hay" while the sun shines. Pray that God may mightily use us in the camps. We go from here for a meeting with Rev. T. M. Hartson, near Portsmouth, Va.

Yours in Christ,

Andrew Johnson.

## WINTER PARK, FLORIDA.

After a very successful meeting in the Presbyterian Church, Kissimmee, Fla., I learned again that if you erect an altar of prayer in the Presbyterian church people will pray through the same as in the Methodist Church. This was a glorious meeting; in some services there was not room for the seekers.

Now comes the call from the Everglades of Florida, a section that was opened to homesteaders some years ago and the people rushed in from all parts of the United States and squatted on that land. The public school followed, the bootleggers started their hellish business, but the church stayed out, some of the folks forgot God, the Sabbath, and the damnable cigaret had full sway.

I started the services in the schoolhouse, which had a seating capacity of some 250. What a hungry, neglected people! Some told me "No one cares for us." When the altar call was made they came and wept their way to God. No handshaking and joining the meeting-house only, but when they prayed through they went for the other one. We closed Sunday night with 47 on their knees weeping their hearts out to God.

I organized a young people's meeting of 42 to come together every Sunday night; appointed a secretary and leader who will pray, read the Scriptures and have singing; got ready for a big tent meeting and a choir to sing. What a change! Oh, the big-hearted people! The last Sunday we had an all-day

meeting with dinner on the ground, with sweet fellowships and acquaintances renewed. These people live very humbly, in log houses without any window lights, only shutters to let the "blessed sunshin in." They have razor-back hogs, fish, garden stuff, and to be sure, chickens, no starving or freezing here! They catch alligators, some fourteen feet long. Some men told me they made as high as \$500 last year selling the hides of these animals. Talk about a preacher's vacation! Go to the Everglades and preach to those neglected people, live in their humble homes where the mosquitoes "present their bills" long before daylight, and you will catch the spirit of what the great Book says, "Go out into the highways and hedges and compel them to come in." You will have more love for people in all stages of life and find that there are diamonds in the rough to be dug out.

Times are hard and money scarce, but man's extremity is God's opportunity. Men and women who, a year ago, had no time for God and salvation, are praying. The harvest is great and the laborers are few. Oh, Lord, send forth laborers. Amen!

A. D. Buck.

## CONNEAUTVILLE CAMP.

Vacation time is here once more, and the people are rushing here and there, trying to crowd as much as possible into the few days of respite from their regular labor. They seek pleasure, health, education, or rest; but how few think of the needs of their spiritual life. Many Christians return from their vacation so lean in their souls that the church suffers. The holiness camps held in many places throughout the United States provide a place to spend a profitable vacation. People living in western New York, Pennsylvania, and Ohio will find Peniel Camp at Conneautville, Pa., an ideal place to spend ten days. Peniel Camp is only a few minutes walk from the borough of Conneautville. The Bessemer and Pennsylvania Railroads and a bus line make the place accessible from all directions. Telephone service and mail twice each day keep one in touch with home.

The camp ground and the surrounding country are very beautiful. The large ground always covered with grass and with trees planted in rows resembles a beautiful park. Surrounding the camp are large farms. On one side is a small wood of giant beeches, farther away is a larger woodland. Between these woods lie several acres of what appears to be the moraine of an ancient glacier—a miniature Switzerland. A short walk across another farm brings you to a creek and a "swimmin' hole" which many of the children enjoy. The owners of these farms kindly allow trespassing.

Four large buildings with furnished rooms, a men's dormitory, a woman's dormitory and a goodly number of cottages all having electric lights, and with water running to each building provide comfortable rest and shelter. A large dining hall where excellent food is served at reasonable prices, a large auditorium for the regular services, a rustic tabernacle for children and young people's meetings, and an office and waiting room complete the camp.

Not only is the body well cared for at Peniel, but the soul gets the uplift it needs from the messages of God's servants. There is also a splendid opportunity to help and receive help from the many people who gather there. The workers are always some of the best holiness evangelists and a full salvation is preached, sung and experienced. It is a time of joy and inspiration without fanaticism of any kind. God seems so near that the camp has become a veritable "Peniel" to those who attend each year.

This year the camp is from August 5 to August 14. The workers are Dr. J. L. Brasher, Rev. Thomas Henderson, Rev. Frank Arthur, Prof. and Mrs. Kenneth Wells, and Rev. Woodford Taylor (Missionary Day). The children and young people's meetings are in charge of Emma L. Valentine, Clarendon, Pa.

For information regarding rooms, cottages, camp literature, etc., write C. A. Lockwood, Pittsburgh, Pa., (Dormont).

Plan to come and enjoy the best vacation you ever had.

## REPORT FROM E. O. RICE.

Some years ago when the writer was President of the Red Rock Camp Meeting Association at St. Paul, Minn., I published regular articles in the columns of The Pentecostal Herald giving full account of our evangelistic work in Minnesota and other places. After taking up the position as Business Manager and Treasurer of one of our holiness schools I stopped sending in reports of our work. Since resigning that work and having again taken up evangelistic work, reports of our labors will again appear in the columns of The Herald, giving from time to time the progress of the work as the Lord may see fit to bless. Praise his Name forever!

A providential opening for a genuine revival has opened for us at Duquoin, Ill. The Baptists at Duquoin built a new house of worship, costing about \$180,000. So on account of moving into this beautiful new church, it left a fairly good church building vacant. Through some of Duquoin's business men and the Trustees of the Baptist Church, the writer secured the use of the old church building which is centrally located and having a seating space of 700 or more, it was all arranged in such a wonderful way, that we went forward step by step, until our faith reached out and we engaged Rev. J. L. Glas-

cock, of Cincinnati, Ohio, as the evangelist, and Rev. M. V. Lewis of Wilmore, Ky., as the leader of song, so at this writing we are in the midst of a real genuine Holy Ghost revival. God is blessing on every hand so that we feel to praise God for his divine leadership. Praise him also for other places that have opened for meetings. God is giving us the desire of our hearts, and that is the salvation of the people. We solicit an interest in the prayers of The Herald family. My home address is Box 155, Up-land, Ind. E. O. Rice.

## WESTERN MEETINGS.

The meeting at Goodland, Kan., was very good; some fine people were taken into the church. The pastor was called for another year with a raise in salary of \$10 per week. We raised him a nice and needed love offering. He has a good people and they a splendid pastor.

Closed at Big Bow, Kan. We had a hard battle with a few gracious victories. Rev. Carl Hahn, the pastor, is a promising young man.

The next meeting was at Omaha, and was owned of God. The pastor and his good wife can never be excelled in taking care of the workers. May heaven bless them! Here we had some seekers and finders. A fine musician and his wife were surely brought to the Lord. He has been playing in a church for fifteen years; he is now a sanctified man. It did us good to hear him shout, and see him jump for joy after having been dead for so long.

I preached for Rev. Burkhardt, of the colored church, Sabbath A. M. Two of his people were sanctified. Wife and I attended our Second Nazarene Church twice during our stay. On Sabbath, June 5, I preached for Rev. Borton in our Council Bluffs, Iowa, church. Both pastor and people claimed this was a great service. Rev. Borton is doing a great work there, and he has a live people.

We closed in Omaha, June 5, with a good altar service. We reached Portland, Oregon, June 9, and held a week-end meeting for Rev. E. J. Lord in our Second Nazarene Church. These were four great days. Some sought and found the Lord. Pastor and people treated us most graciously. The attendance and interest grew every meeting. The pastor and people wished it might have gone on, so do I. God is giving us victory everywhere. We are open for calls on the Coast after August 7th. Address us, care Rev. W. J. Branstetter, Crawfordville, Oregon.

In perfect love,

Rev. F. W. Cox.

## HAMLIN, WEST VIRGINIA.

Our meeting is running at such high tide we could not close Sunday night but will continue a week longer. Bro. Lovejoy, business manager, of Asbury College, was with us Saturday and Sunday and was a great blessing to the meeting. He had the Sunday afternoon service especially for the business men of the town, and gave a wonderful talk with telling effect. On Sunday morning he gave a splendid address to the high school students here attending Summer School, which was much appreciated.

Also Misses Mofford and Quigg, of Asbury College, spent Sunday with us and rendered a great service with their harps and voices. Their music and personal efforts were a great help to our meeting. So far about 50 souls have been definitely saved. Had an altar full last night and the service continued till near midnight; one old lady was saved and several young ladies. One woman went home and prayed till 3:00 A. M. and was gloriously saved in her home. Had a great day service this morning. The Holy Spirit fell on us and many shouted; one was saved. We are looking, praying and believing for greater things yet from the Lord.

Yours for souls,

H. T. Heironimus.

## SOUTH DAKOTA MEETINGS.

Since we last reported we have conducted four revival meetings, two for Bro. Marsh at Clair City, S. D., the first one at his country charge and the other one in town. And then we held two meetings with Bro. Lee Bates of Rosholt, S. D., also on both his charges in town and in the country. All these meetings were hard-fought battles. We had much rain, which made the roads impassable, at least part of the time. This made it hard for the people to get out, particularly in the country. Also the meetings came during the seeding time in the spring, and the farmers were very busy.

South Dakota has suffered with droughts the last few years and the people there welcomed the rain and the prospects at this time are good for a big crop this summer. They also have suffered with a spiritual drought and we did our best to pray and believe for "showers of blessing," upon them from the Father above. The saints were much refreshed in all these meetings, and we saw people pray through to victory to be saved, reclaimed and sanctified.

We enjoyed our labors with the South Dakota brethren. They are working in a hard field. It is even harder there to get the people to go to Church than it is in some other places; yet we had good crowds when the weather was good. We also found some choice saints there that deny themselves in order to spread the full Gospel.

Our next meeting is out from Poplar, Montana, in a tent campaign with Rev. Roy S. Swim. We wish to be remembered in prayer by all who read this.

Julius Miller, Evangelist.



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## "FEED MY SHEEP."

MRS. H. C. MORRISON.



HAT was a never-to-be-forgotten interview that Jesus had with Simon Peter just after the memorable experience of that night when they toiled all night and caught nothing. Jesus had been watching them as they toiled and struggled at last doomed to failure, and when they came to shore emphasized their embarrassment by asking if they had any meat, to which they frankly answered, no. At his command, however, they cast the net in again and were rewarded by a good pull of one hundred and fifty-three fishes. After dining, Jesus had something very important to say to Peter and in the following language makes the truth press right to Simon's heart.

"Simon, Son of Jonas, lovest thou me more than these?" Jesus assumes the attitude of a lover. He not only believed that Peter loved him, but wanted to hear it often from his lips. No doubt Christ's solicitude was from the fact that Peter had denied his Lord and he sought frequent confessions of his devotion afterward.

We are reminded from this incident that Jesus covets our affection; nothing else will suffice for the devotion of a true heart; without it all else will seem empty and void of comfort. God is a jealous God and in order for him to be satisfied with us, we must offer him the highest and best in our possession. The very fact that God is jealous, indicates the measure of his love to man. What an honor to us that the Creator should desire the adoration of the created.

The idea of a supreme love is brought out in the expression, "more than these." Jesus wants our love full and unstinted; he desires the throne that he might plan the very best for the subject. Some are inclined to think that the "these" spoken of in the text refers to the other disciples, while others think it means the things which attached to his secular life. However that may be, it carries with it the idea that things nor people must not come between Christ and the object of his love. Not only did Jesus want a confession of Peter's love, but he asked for further evidence, so he commissioned him to give expression to his affection by ministering to his sheep and lambs.

To every minister who is really called of the Holy Spirit, the opportunity is given for expression of his love by being placed as shepherd over the flock over which the Holy Ghost has made him overseer. The only way in which we can serve our Lord, is to serve our fellowmen and the highest ministry is committed to the ambassadors of Christ.

We sometimes think the minister is inclined to place his work in the ranks of secular pursuits, thus lowering the high and holy calling which differentiates it from all other vocations. He should feel that his is the grandest and highest work committed to man, at the same time realizing the greatness of the work carries with it great responsibility—responsibilities which end only in eternity. The minister needs to realize the

fact that his is a work which cannot be prosecuted without the help of the Holy Spirit, thereby depending upon him daily and hourly for guidance and strength. The minister is expected to look after, not only the soul, but the body as well; that is, he must visit the sick, the poor and distressed and comfort the broken-hearted. The church in turn should see that his temporal needs are supplied and not give occasion for anxiety along temporal lines. This not only will relieve the pastor, but will have a reflex influence upon the donor.

Allow us to close with the following beautiful poem which expresses the spirit of a surrendered soul, a true minister of the gospel.

"His stone am I—

To set as he shall please,  
In arch or vault or pediment,  
In cornice or in frieze;  
A pillar in his temple made,  
Or in the lowly pavement laid;  
The socket where a torch may rest,  
Or jewel flashing on his breast;  
He needs them all, each does his will,  
Each has its purpose to fulfill.  
The stones on which the walls are built,  
Deep hidden out of sight,  
Have honor as the airy spire  
That springs to meet the light.  
It matters not where I may be  
So he doth set and polish me.

"His lamp am I—

To shine where he shall say;  
And lamps are not for sunny rooms,  
Nor for the light of day;  
But for dark places of the earth,  
Where shame and wrong and crime have birth;  
Or for the murky twilight gray,  
Where wandering sheep have gone astray;  
Or where the light of faith grows dim,  
And souls are groping after him;  
And, as sometimes a flame we find,  
Clear shining through the night,  
So bright we do not see the lamp,  
But only see the light,  
So may I shine—his light the flame—  
That men may glorify his name!"

## Ho, For the Camp Meeting at Wilmore, Ky.

A WORD TO CENTRAL KENTUCKIANS.

The Annual Holiness Camp Meeting begins at Wilmore, Ky., July the 28th and closes August the 7th. We have selected a very strong body of ministers and a great song leader. We are expecting a large attendance and a gracious blessing from the Lord. Come and be with us.

You people who love a full salvation, and everybody who is interested in the provision our God has made for the salvation of souls through faith in Christ, hear me! You can eat your breakfast in Stanford, in Lancaster, in Danville, in Harrodsburg, in Bryantsville, in Lexington, in Frankfort, Versailles, Shelbyville, Newcastle, Winchester, Mt. Sterling, Morehead, Richmond, Berea, Paris, Millersburg, Cynthia, Carlisle, Maysville, and dozens of other towns and villages, get in your autos, run over to Wilmore in time for the eleven o'clock preaching, get a good dinner in the camp meeting dining room,

stay to the afternoon and get home for a cold supper and to bed early. Don't fail to come! Bring your family and friends. If you will stay over with us we will arrange to take good care of you. People desiring to spend the entire ten days on the grounds should write to Mr. C. A. Lovejoy. Come praying the Lord to give us a time of gracious blessing.

Faithfully yours,

H. C. MORRISON, Pres.

## Great Victory in our League Tent Meetings.

Rev. Charley Dunaway has recently held three great meetings in one of our League tents; two of these meetings were held in Alabama, one in Georgia. Many thousands of people heard the word of full salvation and several hundred were converted, reclaimed or sanctified. These were great revivals in which the gracious power of God was manifested and a host of souls were brought to Christ. Multitudes are hearing the Gospel in our League tents every night. Let all the members of *The Evangelical Methodist League* pray earnestly for the blessing of God upon this gracious work. The outlook for a summer of gracious victory is most encouraging. Pray day and night, that the Lord may mightily bless this good work.

Faithfully your brother,

H. C. M.

## Expecting One Hundred Preachers at Camp Meeting.

We are expecting one hundred preachers of various denominations at the camp meeting at Wilmore, Ky. We are killing a fat beef to feed to them. There will be arrangements made for the entertainment of a host of people. Ministers of all denominations will be entertained free of charge.

We have engaged a great body of devout ministers to do the preaching: Rev. J. L. Brasher, of Iowa, M. E. Church; Rev. C. F. Wimberly, of South Carolina, M. E. Church, South; Rev. M. P. Hunt, of Louisville, Baptist Church; Rev. H. C. Morrison, Rev. H. W. Blackburn, of South Dakota, will have charge of the song services. We are expecting one of the greatest gatherings in the history of this famous old camp ground at Wilmore, Ky.

Preachers of the Gospel of all denominations are invited to be present. Let those desiring to come drop a note to Mr. C. A. Lovejoy and tell us when to expect you.

Wishing you gracious blessings, and hoping to meet you on the camp ground, and believing that the Lord will give us a time of victory and salvation, I am

Faithfully your brother,

H. C. MORRISON, Pres.

## A Charming Book.

Rev. W. W. Pinson, D.D., has written a book entitled, "Life and Work of George R. Stuart." Dr. Pinson had a great subject and he has handled it well. George Stuart cannot be put on paper. No book or library of books can contain the man, set him forth in all of his marvelous brilliancy, buoyancy, and many many-sided gifts and graces. No man of his times had more courage, enthusiasm and love for all great and good causes than

George Stuart. He was a great preacher, a devoted friend, a loving husband, an affectionate father, a brilliant orator, a tender-hearted, noble soul. To know George Stuart was to love him. One wondered at his inexhaustible information, humor, brilliancy, and marvelous capacity to present in most convincing fashion the truths of the gospel, the interests of the people, and the things that were best for humanity. Tender memories will remain in the hearts of multitudes who sat under his wonderful ministry. Dr. Pinson has rendered fine service in writing the book which will have a large sale and be read with tears and laughter. The price of the book is two dollars, and can be had from The Pentecostal Publishing Co., at Louisville, Ky. H. C. MORRISON.

### A Successful Pastor.

Rev. Walt Holcomb has been pastor of Hyde Park Methodist Church for the past six months in Tampa, Fla. He received into the church in that time about two hundred members. He has been returned at the recent Conference to Hyde Park Church and the clipping below will indicate how very glad his people are to have him back with them.

"The Board of Stewards and entire membership of our Church are rejoicing over the return of our pastor, Dr. Walt Holcomb, for another year. Dr. Holcomb has been our pastor for the past six months and has done very fine work in that time. Nearly 200 members have been received into the Church during his pastorate and the entire membership is united and has a mind to work and go forward with Dr. Holcomb as pastor. Doctor, we are mighty glad to have you and Mrs. Holcomb with us for another year."

T. F. ALEXANDER, Chairman,

Board of Stewards.

By the way, have you seen Holcomb's Sermon, Finding Five? It is very interesting reading dividing under the following heads:

- Who Were The Five?
- Who Found The Five?
- Where Were They Found?
- Who Was The Best Find?
- How Were They Found?

Send 15 cents to Corner of Platt and Cedar Ave., Tampa, Fla., and get the sermon. You will enjoy reading same. Faithfully,

H. C. M.

### The Bromley Realty Company.

Rev. H. W. Bromley and a group of friends have organized a Realty Company for the enlargement of Wilmore. I often meet with persons that ask me about real estate investments in Wilmore. I am not prepared to give any intelligent answer on the subject; as is well known, I am travelling extensively in evangelistic work and know very little about property for sale or rent in Wilmore. Persons desiring information on that subject can write to the Bromley Realty Company, Wilmore, Ky., to get information. Go down and look over the situation. This Company owns some attractive lots and are building some very excellent resident property.

H. C. M.

### AUTHENTICITY AND INSPIRATION OF THE SCRIPTURES.

(Continued from page 5)

he wants to redeem himself from such a situation he can do it." Therein lies the tragedy of it all. God said to Adam, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." In other words, he said to Adam, "You are king and master." But when he sinned, his whole nature was changed. That which was kingly became slavish; that which knew no authority save God, now had become a bond-slave of Satan. We can readily see the effect of this as it came down through the ages, growing by leaps and bounds as time moved on.

"Any habit," says the psychologist, "becomes stronger the longer it is adhered to." Sin always weakens the power of resistance; and its by-products affect both the physical and the mental. So it is not so easy a matter to say, "I will arise and throw off this monster of sin that is dragging me down to ruin." With Paul we cry, "O wretched man that I am! Who shall deliver me from this body of death?" And if in the hour of that great need we can find no response from One who can help us, then life is indeed a matter of endless torture.

(Continued)

### Paragraphs.

GEO. H. MEANS, D.D.

#### TWO RECORDS.

Not long ago a mottled concourse of good and evildoers met in a little town of Tennessee to contend for the mastery, in a matter that involved the morals and religious belief of the nation.

One man, the leader of the righteous host, fell suddenly at his post of duty. He was mourned by millions. Garlanded with fame as spotless as the halo encircling a saint, his name and fame will live in the heart of the world as the champion of righteousness, and defender of the Christian faith.

Another man went out from that assembly as the hero of the lawless mob; a defender of murderous villains; the brazen advocate of infidelity; a dweller among the ruins he has wrought; a wrecker of the widow's hope, he casts thorns and brambles in the path of her children. No doubt the wild devil instincts that lead him on once slumbered in the breast of his youth; but was awakened by the plaudits of every wanderer from God. He will no doubt continue to bask in the hopeless smiles of their approval. Let him have them; they will be his only reward.

#### INFIDELITY.

Modern infidelity is not as profane as the old form, but it is more insane. It can't tell you what it believes, but becomes so hot in declaring what it does not believe that it consumes itself in its own fires. With strange, but characteristic persistence it deals only in negations—statements without proof, assumption without demonstration, premises without conclusion. Of course this is natural because it is necessary. How could one prove that there is no God? What argument could he use? What logic can help him? Where is the fulcrum on which he could rest his lever, to lift one thinking being out of the belief in God. Of course he can shake the faith of the unthinking by noisy presumption, boisterous pretensions, and Billingsgate declamations; but there ends the pitiful farce; and the shaken faith settles down once more into its bed of rest and security.

#### DRUNKENNESS.

I once asked a victim of the battle, how many drinks it took to make a man drunk. He said about four. Then I replied: "Three drinks would make him three-fourths drunk; two drinks would make him half drunk; and logically one drink would make him one drink drunk." And it is the one drink drunk that is the most dangerous. It is worse than the "dead drunk" that renders him helpless. It is worse than the "maudlin drunk," that makes him silly. It is the size drunk that makes him mean, and starts him on the road to desperate deeds. And so, when a man starts out to commit a crime he takes just one drink to fit him for the job.

#### POWER.

There are two kinds of power; the negative and the positive—the power of the river and the power of the sea. Silent power is the most potent. The greatest power known to the world is that of silent gravitation. It was not the roaring storm, nor bellowing earthquake, nor the scorching fire, that Elijah heard, and saw, on Horeb's mount that was the most powerful; but "the small voice," a voice small and still.

The greatest powers slumber in silence. The power of the gospel; the power of example, of restraint, of prayer, of faith, love, patience, endurance. These are the powers that are supreme. The earthquake's shock, the resounding thunder, and the crash of war, may hush the world for a time in awe, but above them the sun shines in silent majesty; and in the great workshop of nature, not the sound of a hammer, nor the grating of a saw is ever heard; while millions of bulbs and blooms are being formed, and fashioned, to fill the world with bounty and beauty for the good of man.

All the silent powers are God's tools, or messengers, that minister to the wants of his creatures. God's whispering voice is the loudest sound, and can be heard above the roar of the fiercest storms.

### My Impressions of Taylor University.

Twenty-two years when considered in the prospect seems quite a while, but twenty-two years measured by retrospect forms a different basis of reckoning. We speak of this because it was twenty-two years ago this June since we left the halls of Taylor as a graduate of the class of 1905. During this period of twenty-two years it has been our privilege to visit the institution on three different occasions and each visit left with us a lasting memory. But on no visit of the three have we ever had such a thrill, or met up with such glad surprises as awaited us in June, 1927, when we returned to perform our duties as a member of the Legal Hundred, and to renew old fellowships at Commencement time. Honestly we were not prepared for the revelation which greeted us. True we had read in cold print something of what had been taking place, but like the Queen of Sheba in her visit to Solomon, "The half had not been told." We had heard something of the work of Mr. Garr, the landscape artist, in his effort at beautifying the Campus, but we were not prepared for the vision which awaited us. The time is not far distant when the campus of Taylor University will compare favorably with the campus of any college or university anywhere.

The girls' dormitory, with its 175 rooms, is a gem of beauty and would grace any campus anywhere regardless of enrollment or endowment. The æsthetic value and influence of such a building upon the lives of young women during their college days can scarcely be overestimated. What a contrast to our day of twenty-two years ago. Really I wish you might see this building.

Perhaps no impression made by our recent visit was more marked than that made by the student body itself. If there was any morbid spiritual viewpoint held by the students we failed to discover it. On the other hand, we were constantly impressed with their serious purpose and their spiritual sanity.

The Commencement program throughout was of a high order. The number of visitors present was unusually large. With Dr. Westfall of Pittsburgh as the Baccalaureate preacher, and Dr. Morrison of Louisville as the Commencement speaker, you have some idea what the Commencement bill of fare was. Taylor is now strenuously working toward an additional two hundred thousand dollar endowment and if the enthusiasm manifested at Commencement is an indication they are going to realize by January 1st. Dr. Paul is gripping the situation in great shape and the omen for Taylor's future was never brighter.

M. P. ARRASMITH.

THE HERALD stands for everything that is right and against everything that is wrong. It teaches the whole Bible for the whole world, and salvation for all men from all sin. Does not this need to be emphasized in these days of apostasy and spiritual decline? It won't cost much to send THE HERALD into those homes that need it, and it may do incalculable good. Who knows! Are YOU willing to risk it?



## OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you please open your door to a country girl? I am a medium size girl, age fourteen. I have real black hair which is short, large brown eyes, and fair complexion. I am a Freshman in high school. I attend the Ouachita Parish High School. I go to Sunday School every Sunday, unless it is raining or I'm sick. We have church twice a month. Our preacher's name is Rev. S. L. Brady. As this is my first letter I hope to hear that Mr. W. B. does not get it.

Myrtle Cotten.

Dear Aunt Bettie: I am going to write you a word of testimony. So many of the dear children tell us they are Christians. That is a testimony. I am so glad to know that, for it helps to encourage us to know there are so many who are starting while young to serve the Lord, and they will have much time before them to render service for his kingdom. Let nothing turn you out of the way. There are so many ways Satan has to lead people to "by and forbidden" paths of sin. The dances, movies, card parties, and so many other attractions. One mother tried to persuade her daughter not to follow the immodest fashions of the present day and the reply was, "They all do so." Now, dear children is that a good reason for doing things? Should we do things because others do it? Are we to follow the crowd instead of the narrow way with Jesus? We have to learn to say no when tempted to do the doubtful things which lead us into the byways from the paths of Christian living. A girl was invited to go riding with a crowd of young people on Sunday, but she did not know whether her mother would approve it, and she did not have time to find out. The others said, "She could not blame you as you cannot ask her, so come on." But she said, "I cannot, unless I know she would think it right." So she would not go. Should not we be as anxious to do the will of God as the girl was to do her mother's will? Let us, dear children, study God's word and do always the teachings of it and if a thing is doubtful in our minds ask of him to lead us not into temptation. If he leads us we shall be kept from evil. Your testimony will be sent by *The Pentecostal Herald* to the 48 states of the Union and let it be for the Christian faith which, whoever reads will be for strength and for the encouragement of all. Let us have your testimony. Let us do nothing that those from other lands will know that a Christian would not do. Let Jesus lead us and may we all "follow the leader."

Love to all the cousins.

Mary Hudson.

Dear Aunt Bettie: Here comes one of the Alabama cousins again. I sure do enjoy reading page ten. I am always looking for *The Herald*. It has just arrived and I have finished reading the Boys and Girls' Page. I am glad so many of the cousins are Christians. We have prayer meeting every Saturday night, and I think it just grand. Wish Aunt Bettie and cousins could be with us next Saturday night at the dear old church of "Confluence." I appreciate letters from the cousins. Here are lots of Ohio letters I see. I have received one from Ohio. Cousins, please write, for I am the only child and you see I get lonely.

Kate Waddell.  
Rt. 3, Rogersville, Ala.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I live on the farm and am a member of the M. E. Church. I go to Sunday school most every Sunday. I have two sisters living and one dead. My father is also dead. Who has my birthday, Feb. 9? I am eleven years old.

Margie Aleene Gott.  
Sunny Side, Ky.

Dear Aunt Bettie: I want to write a few lines to the children from the Land of Sunshine, oranges and flowers. I like page ten in *The Herald* because I am especially pleased to see that there are a few boys and girls who can think of other things

than cheap shows, Wild West stories and Sunday baseball and movies. I appreciate you very much and wish I could know you personally; also would like to see letters from more boys. I am a teacher in winter and evangelistic pianist in summer. I studied in Chicago, but am a native of Florida, and believe I can tell you anything you might want to know about our interesting state.

Sincerely,  
Silas Franklin.  
Blountstown, Fla.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? I am twelve years old and in the seventh grade. I go to church every fourth Sunday. Genevieve Henderson, I guess your name to be Mary. If so, do not forget your promise. Mother has been taking *The Herald* for about two years. Who can guess my middle name? It starts with A and ends with Y, and has three letters in it. My birthday is October 8. Who is my twin? I live on a farm.

Thelma Smith.  
Box 5, Cedar Glades, Ark.

Dear Aunt Bettie: Will you let a Kentucky girl join your band of happy boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I live in the heart of the Blue Grass region, so you can guess what a beautiful country it is. My birthday is August 5. Have I a twin? Who can guess my middle name? It begins with E and ends with H, and has nine letters. I am five feet tall, have light brown hair.

Mary E. Case.  
Rt. 7, Paris, Ky.

Dear Aunt Bettie: I have just been reading some good letters in *The Herald*. Won't you now please move over and let me into your pleasant corner? I am a reader of *The Herald* and especially of page ten. I live on a farm nine miles from town. I go to school and am a Sophomore in high school. I have brown hair, blue eyes, light complexion and am five feet and six inches tall. I am fifteen years old and my birthday is November 22. I go to church every Sunday and also Epworth League. I belong to the Methodist Church and am Secretary of the Epworth League and Assistant Secretary of the Sunday school. Rev. C. S. Thompson is our pastor. I would be glad to hear from any of the cousins and will try to answer their letters.

Pauline Virginia Feather.  
Rt. 2, Albright, W. Va.

Dear Aunt Bettie: Will you let a little Arkansas girl enter your happy band of boys and girls? I have blue eyes, light hair, and a fair complexion. I am eleven years old and in the seventh grade. I have been reading the letters for quite a while. I enjoy reading them very much. My daddy is a Baptist minister and he takes *The Herald*. I always turn to page ten and read the letters. I enjoy reading Rev. Morrison's sermons too. Who has my birthday, Sept. 12th? I will have to close hoping to hear from some of the boys and girls soon.

Willie Doyle.  
Box 306, Walnut Ridge, Ark.

Dear Aunt Bettie: This is a June night and the frogs are croaking, the crickets are chirping as if they are having a revival meeting. They seem to be happy, and why not? Should we not sing his praise? My two sisters have just been singing some good old religious songs, such as "The Home Over There," "Blessed be the Name" and "When the Roll is Called up Yonder" while they were in the Kitchen waiting supper on papa. I have read a letter from Mattie L. Jackson in today's paper. You sure did write a nice letter. Mattie, I would like to have heard that blind preacher. I have had five letters printed, and received a lot of nice letters and cards, some tracts and several different kinds of papers. I have two very dear correspondents. I have been corresponding with Nellie Aus-

ton since 1925. She is a Christian girl. I would like to get letters from every state in the Union on my birthday, July 28th, with a photo enclosed in every letter. I have a new album and want to fill it. How many of you cousins were in the flood? I was not and I sure am thankful. It seems awful in one way to think about it. I want *The Herald* family to pray for me, that I may do what the Lord has for me to do. Let's try to make page ten more interesting. Do you cousins like to read good books? I have eleven, among them, "The Dairyman's Daughter," "Pilgrim's Progress" and "Beautiful Girlhood." I think every girl should read the last one named; it is a good book for girls. I live in the country on a farm of 280 acres. We raise cotton, corn, peas, potatoes, peanuts and watermelons. I will be glad when we have ripe watermelons. You cousins come over and help me eat them.

Ruby Alma Dixon.  
Sweatman, Miss., Rt. 2.

Dear Aunt Bettie: Will you make room for an Oklahoma girl? I am five feet, five inches tall, I have dark brown hair, gray eyes and fair complexion. I am not a Christian but I want you all to pray for me that I may be some day. My mother takes *The Herald* and I enjoy reading it, especially page ten. I have written to *The Herald* once before and it was in print, and I wish to see this one in print. My birthday is February 15. I am eleven years of age. I was born in 1916. I wonder if I have a twin? If so, I wish she would write to me. I live in town but believe I had rather live in the country.

Kathrine McCarver.  
Stratford, Okla.

Dear Aunt Bettie: Will you allow a little Oklahoma girl to join your happy band of boys and girls? We have not been taking *The Herald* very long. I like to read page ten. I haven't seen any letters from any of the Oklahoma boys and girls since we have been taking the paper. Wake up, Oklahoma boys and girls, don't go to sleep on the job. I go to Sunday school every Sunday at the Missionary Baptist Church. I belong to this church. My daddy is our pastor. I have dark brown hair, brown eyes and dark complexion. I am twelve years old. I am in the seventh grade. I am four feet and seven inches in height and weigh one hundred pounds. I have no brother or sisters. Anyone who will guess my middle name, I will write to them. My middle name is the name of a state. As this is my first letter to *The Herald* I hope to see it in print.

Katherine Hill.  
Box 177, Rocky, Okla.

Dear Aunt Bettie: Would someone please break the ring of the cousins and let me join? It has been several "moons" since I wrote to the dear *Pentecostal Herald*. I enjoy the very interesting items in *The Herald* and sure do enjoy reading page ten. I seldom see a letter from Oklahoma. Why is it? It doesn't seem that the best paper in the universe is circulated enough in Oklahoma. As it has been a good while since I have written to *The Herald*, I wish to tell all the cousins how I look. I am nineteen years old, weigh 135 pounds, freckled, light complexion, and auburn hair. Now if any of you cousins wish to write to me, after my description, I would like to hear from you. I am a leader of songs in my community, Sunday school secretary-treasurer, and am an all-round handy fellow. Now if you cousins will write I will enjoy receiving letters. Will answer all I can. Miss Henderson, of West Virginia, I guess your middle name is Mary. Am I right? If so, please make your promise good. Best wishes to Aunt Bettie and all.

Walter F. Crump.  
Rt. 2, No. 10, Marietta, Okla.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am thirteen years old and in the first grade of high school. I have dark hair (bobbed) brown eyes, and am five feet tall. I enjoy reading *The Herald*. I think page ten is the best. I am a Christian and belong to the Second Methodist Church. Rev. Figley is our pastor. I go to church every Sunday and read the Bible daily. Who has my birthday, July 13th? My middle name starts with G, and ends

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To avoid errors write or print clearly

in E. It has nine letters in it. Who ever guesses it I will be glad to send you my picture. I would like for some of the cousins to write to me. Will answer all I can. Ina Cummings, I guessed your name to be Ina Cleo.

Margaret G. Williams.  
328 W. Crawford, Van Wert, Ohio.

Dear Aunt Bettie: Just to chatter with the boys and girls. I am a little girl, I have light hair and fair complexion and blue eyes. I have six brothers and one sister. My sister is going to school at Boaz; she will get through school next year. I sure do enjoy reading *The Herald*. I like to read the Boys and Girls' Page. I have lots of friends. My closest friend is Mrs. Yates. I chopped cotton for them two days and a half. I do not like to live on a farm. Who has my birthday? It is in August. Whoever guesses it I will send my picture. It is between the first and tenth of August. I want all my friends to write to me.

Geneva Murphy.  
Traae, Ala.

CAMPS FIRST—LECTURE LAST.

I wish it were possible to make the round of the summer camps with my lecture on "Evolution Outlawed by Science," as per the announcement of Dr. C. F. Wimberly in *The Herald*, but my time will be taken up during the summer in camp meeting work. The greatest thing in the world is to preach a full and a free salvation, evangelically and evangelistically. The next thing to it, so far as I am personally concerned, is to deliver a knock-out blow to the theory of Evolution.

First and foremost and practically for all the time I am in revival work, but I am willing to put in part of my rest period between revivals in giving my lecture against Evolution. In passing from meeting to meeting I may occasionally be able to stop over and "shake the monkey out of the cocoa-nut tree." Let us preach the gospel and fight all falsehood.

Andrew Johnson.



# WICHITA CAMP MEETING ANNOUNCEMENT

The 36th Annual Camp Meeting of the Kansas State Holiness Association will be Held in Beulah Park, Wichita, Kansas, August 15-28, 1927.

**WORKERS:** Rev. C. H. Babcock, Rev. E. E. Shelhamer, Rev. T. M. Anderson, Mrs. Ernest D. Bartlett, Harold Chapman, and Prof. and Mrs. B. D. Sutton.

**SONG BOOK:** Best of All, Complete.

**BOOK STAND:** In charge of Rev. Jesse Uhler and wife, Clearwater, Kansas.

**DINING HALL:** Cafeteria plan. There will also be a first class lunch counter in connection. Groceries can be purchased at the lunch counter.

**TENTS:** Ranging in rental price from \$3 up. Men's compartment, \$2.50 for full time or 35c per night—single night. Women's compartment, \$3 for full time, or 50c single night. Campers should bring their own supply of pillows.

**LAUNDRY:** This business will be handled at the business tent.

**MAIL:** Campers should have their mail addressed to them in care of Beulah Park Camp Meeting, Wichita, Kan.

**BAGGAGE:** Baggage checks can be brought to the Secretary's office on the camp ground.

**BEULAH PARK:** At the south end of Water Street, just outside the city limits. Take South Main Street car to end of line. Camp ground is one block west and three south. Water street bus runs direct to the ground. The Yellow Taxicab Co., will convey passengers back and forth at the rate of five passengers for the price of one. Abundance of shade and good water.

**INFORMATION:** Address Rev. J. O. Orndoff, Manager, R.F.D. No. 1, Wichita, Kan., or Rev. W. R. Cain, 515 South Vine Street, Wichita, Kan.

The management anticipates the best camp meeting we have ever had. Come and spend the ten days at this feast of good things.

REV. J. E. WILSON, President  
REV. W. R. CAIN, Secretary.

REV. C. S. PORTER, Vice Pres.  
REV. J. O. ORNDOFF, Manager.

## Indian Springs Holiness Camp Grounds

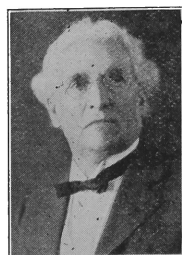
Flovilla, Ga., August 11-21, 1927.

### LEADERS FOR 1927.

During the thirty-five years of its history, some of the greatest preachers of America and of Europe have filled the pulpit of this camp. This year will see no let-down in the high standard of its ministry, and we have joy in presenting to you the following:



REV. C. W. BUTLER

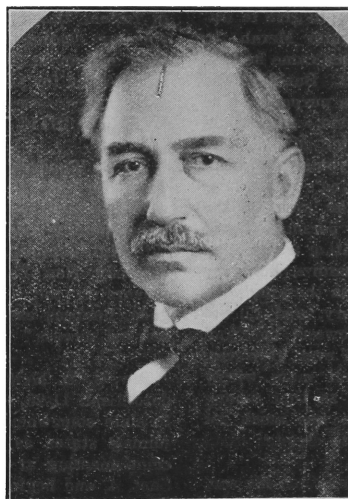


H. C. MORRISON, D.D.

Rev. H. C. Morrison, D.D., Louisville, Ky., the dean of the holiness pulpit, and one of the outstanding preachers in America, will be with us this year. Perhaps no living man is wielding a mightier influence against the destructive forces of the day, or building more gloriously on the one foundation, Jesus Christ, than this mighty prophet of the Lord. You cannot afford to miss him.

Rev. C. W. Butler, D.D., Cleveland, Ohio, Dean of The Cleveland Bible Institute, and one of the strong men of the holiness pulpit, will be at the camp this year for the first time. He comes with high commendation, and will be a blessing.

Rev. J. L. Brasher, D.D., University Park, Iowa, one of the greatest holiness preachers of the M. E. Church, and always welcomed at this camp, will be with us this year for the third time.



REV. J. L. BRASHER  
University Park, Iowa

Mrs. Jere M. Glenn, Young Harris, Ga., a gifted and trained worker with young people, will have charge of this phase of the work again and will be assisted by Miss Clarice Morford, of Portland, Oregon, and a trained corps of teachers and workers in the holiness movement. Hundreds of the choicest young people in Georgia, South Carolina and other states will be present for these "Studies in Holiness."

Hamp Sewell, of Atlanta, Ga., one of the South's leading composers and publishers of sacred music, will have charge of the music again this year. He will be assisted by a full orchestra and a choir of some 200 voices, augmented by the wonderful congregational singing for which this camp is so justly noted. It will be worth a trip to the camp

meeting just to hear Hamp Sewell and his wonderful music. In addition to this Thos. Eden and sister, Ethel, who have proven such a blessing wherever they have gone, will be with us in special song.

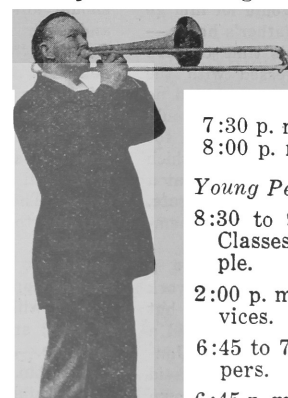
### INVITATION.

"Ho, every one that thirsteth, come ye to the waters." "The Spirit and the bride say come. And let him that heareth say come. And whosoever will let him take the water of life freely. Saint and sinner—everybody is welcome here. Write Jere M. Glenn, Sec., Young Harris, Ga., for literature concerning the camp ground, rates, etc., and send it to your friends with an urgent personal invitation to come.

### DAILY SCHEDULE OF SERVICES.

#### Tabernacle:

6 to 7 a. m.—Prayer.  
9 to 10 a. m.—Praise Service.  
10:30 to 11 a. m.—Song Service.  
11:00 a. m.—Preaching.  
3:30 p. m.—Preaching.



HAMP SEWELL  
Atlanta, Ga.

7:30 p. m.—Song Service.  
8:00 p. m.—Preaching.

### Young People's Tabernacle.

8:30 to 9:30 a. m.—Bible Classes for Young People.

2:00 p. m.—Children's Services.

6:45 to 7:30 p. m.—Vespers.

6:45 p. m.—Cottage Prayer Meetings on Verandas.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson V.—July 31, 1927.

Subject.—David and Jonathan. 1 Samuel 18:1-4; 19:1-7.

Golden Text.—There is a friend that sticketh closer than a brother. Prov. 18:24.

Time.—About B. C. 1060.

Place.—Gibea. Of course, we must consider the wanderings of David.

Introduction.—As we pass directly from the end of the 17th chapter into the first verse of the 18th chapter where we find the beginning of today's lesson, there are no connecting links to be studied. It may be well, however, to consider for a moment the friendly relation that sprang up between David and Saul's son Jonathan. They belonged to different tribes, the latter belonging to Benjamin and the former to Judah. Jonathan being the natural heir to the throne, as men count such matters, one would expect to find him very jealous of David who was his rival; but such was not the case. David was Jehovah's choice for the throne; and such was the love and friendship between the two young men, that Jonathan had no semblance of jealousy or envy toward him. Men have been so much impressed with the friendship between Damon and Pithias that they have never ceased to praise them, especially Pithias in whose honor they have organized a great secret order; but Damon is worthy of more honor than his friend, although the secret order named for him has never prospered very much. In view of this fact it is strange that men have so little honored the friendship of David and Jonathan. Although David was Jehovah's heir apparent to the throne of Israel, one feels sure that had it been his will he would rather have seen his friend Jonathan wearing the crown; and we are just as certain that Jonathan was glad to see his beloved friend coming into the kingdom. Such loving friendships are rare in this sin-cursed world. Would that there were more of them. Sin not only separates between God and man, but between men and men.

## Comments on the Lesson.

1. **Made an end of speaking unto Saul.**—This was the end of the conversation between David and Saul after the slaying of Goliath, when the king failed to recognize the ruddy youth, although he had known him in former days. The soul of Jonathan was knit with the soul of David.—The result of David's having slain the big Philistine and his manly bearing toward king Saul. Their love was mutual. So intense was this feeling that "Jonathan loved him as his own soul."

2. **And Saul . . . would let him go no more home to his father's house.**—The king seems at this time to have been as deeply impressed with the shepherd boy as his son was; and no doubt Saul's love for David would have continued, had it not been for his uncontrollable jealousy which dominated him like a beast, and at a later day turned him into a brute. For some time David became a member of the royal household.

3. **Jonathan and David made a covenant.**—Love that does not work itself out in the concrete is worth but little. The love that will not feed a hungry man is mean and trashy. Jonathan made a covenant with David "because he loved him as his own soul." In the olden times men made

such covenants: we are poor for making so few of them.

4. This verse is beautiful. See Jonathan stripping off his robe and other garments, and presenting them to David; and then bestowing upon him his sword, his bow, and his girdle. Here we have a portrayal of perfect confidence. In truth, Jonathan was literally delivering himself into the hands of his bosom friend. David would have been low and vile, had he not reciprocated such unselfish love and friendship.

The remainder of this chapter portrays a picture both interesting and disgusting. David behaved himself wisely, and conquered the Philistines; but the women of Israel behaved themselves unwisely. Maybe they had not dreamed of Saul's jealousy; but it rose like a tiger for his prey when they sang and danced before the king, and said that Saul had slain his thousands and David his tens of thousands. From that day he "eyed" the young man, and determined to slay him; and when the "evil spirit from the Lord" came upon him, and David played on his harp before him as aforetime, he thrust a javelin at him, vowing that he would smite him to the wall; but "David avoided out of his presence twice." Then the king made him the captain of a thousand men, and sent him out to war against the enemies of the nation. Maybe he cherished a secret hope that the young captain would be slain in battle; but not so. David behaved himself wisely, conquered the enemy, and won the hearts of the people; for God was with him and helped him because he was true.

Then Saul decided to turn the tables a bit by promising to give to David his eldest daughter Merab to wife; but when the time came he lied, and gave her to Adriel. But Saul was a match-maker with a purpose; so he set a snare for David. He would give him his daughter Michal who loved David; but the young man hesitated to become the king's son-in-law; so Saul requested the men of the kingdom to help him persuade David to marry the girl, stating a condition that seemed to jeopardize his very life. He complied with the king's request, won the victory, and Michal loved him for his prowess; but Saul hated him worse than ever. However, David behaved himself more wisely than usual, so much so that among the people "his name was much set by." Now we come to chapter nineteen.

1. **Saul spake to Jonathan his son, and to all his servants, that they should kill David.**—Can such hatred and such ingratitude be surpassed? But Saul "reckoned without his host." Jonathan would not kill his dearest friend, nor would he permit his people to kill him.

2. **Jonathan told David, saying, Saul my father seeketh to kill thee.**—It is well to have a good friend at court. The information came with a warning to hide himself and wait for further developments. Jonathan would not fail him when the hour of danger approached.

3. **I will commune with my father of thee; and what I see, that will I tell thee.**—Jonathan was deceiving his father; but we shall excuse him, as he was risking his life for that of his friend. God did not condemn him for

his deception. The case reminds one of the old question: "Is a lie ever justifiable." Decide the question for yourself; and I shall decide it for myself. That is fair.

4. **Jonathan spake good of David unto Saul his father.**—Now we are far removed from hypocrisy; although Jonathan is playing detective with Saul. His purpose is to discover his father's real feeling toward David, and then to change his mind by portraying his friend's good qualities. Let not the king sin against his servant, against David. That was shrewd. He would win the king by calling David his servant. **Because he hath not sinned against thee.**—That was good pleading, because Saul knew that the statement was true; but David had done even better than that: "His works have been to thee-ward very good."

5. Jonathan has played his first card, and now he throws in the entire deck. "For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?" That was fine pleading.

6. **Saul hearkened unto the voice of Jonathan.**—He had to yield, or lose the respect of his own son. It is well for fathers to listen to the wisdom of their sons when the boys have more sense than the old man has. **Saul swore, As the Lord liveth, he shall not be slain.**—Jonathan had gained his point for the time being. The future will tell for how long; for Saul was a bad man, and must be watched.

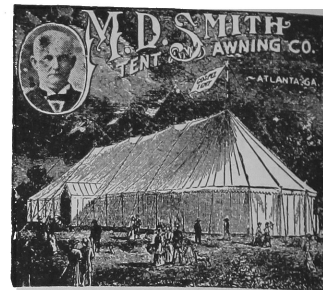
7. **Jonathan called David.**—David had hidden himself, and was awaiting the answer of Saul to Jonathan's pleadings. He made known to David all that the king had said, and brought him once more into the royal presence where he was as he had been in former times. Be careful, David, you are dealing with a treacherous tiger in human form. You will soon have to flee for your life.

## EVANGELISTIC AND PERSONAL.

W. B. Woodrow: "Fletcher Grove Camp for 1927 is passed into history with a record eminently satisfactory. Exceptionally fine preaching by Rev. Will Hill, Atlanta, Ga., and Rev. P. E. Kennedy, New York brought many seekers to the altar. Crowds were good, finances easy, and the camp a marked success."

Rev. J. B. McBride: "We have a date, Sept. 11-25, which we would like to slate somewhere in Indiana or adjoining states as we close our last camp meeting at Oakland City, Ind., Sept. 4, and begin a meeting in Norwood Nazarene Church in Cincinnati, Ohio, Oct. 2. We could have slated this date a number of times but the places were so far out of line with our meetings that we prefer to hold meetings in line to save travel and expense, as Mrs. McBride is with me assisting in meetings. Write me according to my slate in this paper."

The Portage, Ohio, Camp Meeting will be held August 18-28. Rev. Geo. B. Kulp and Rev. John E. Hewson will be the preachers, with A. H. Johnston and wife in charge of the music. Missionary Day will be Thursday, Aug. 25, in charge of Mrs. C. E. Cowman of the O. M. S., of Japan and Korea. Information may be had by addressing E. L. Day, 74 Oakwood Ave., Newark, Ohio.



## HOLLOW ROCK CAMP MEETING JULY 28th TO AUGUST 7th, 1927.

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Louisville, Kentucky.

Will N. Hill: "We are in the midst of the Fletcher Grove Camp Meeting at Delanco, N. J. Souls, preachers and laymen are daily being blessed at the altar, for which we give thanks. I am associated with Bro. Preston Kennedy. He is a great preacher and a fine spirit. Mrs. Young of Kansas, has charge of the music. She is fine. Bro. Pickett dropped by and talked like he was against the Pope."

Rev. C. E. Bowen: "Will you please make mention of the fact that the Minerva Cottage, at 3107 N. 60th St., Omaha, Neb., is in need of a Cottage Mother? We want a woman of deaconess or missionary spirit who will train the girls for God; a woman under fifty years of age. We also need Christian men to help raise funds with which to build other cottages in Iowa and Nebraska."

Tri-State Camp Meeting, August 5 to 14, Clinton, Pa. One of the most successful camp meetings in this territory is conducted by the Tri-State Camp Meeting Association on their new camp grounds at Clinton, Pa. These grounds are located on a splendid highway, and are also reached by bus from Coraopolis.

The Association plans to hold their great ten day camp meeting beginning August 5 and continuing to August 14. The special workers for the camp meeting are Rev. R. G. Flexon of Shackleford, Va.; Rev. David E. Wilson, of Bangor, N. Y.; Rev. J. N. Hampe, of Los Angeles, Calif.; and Rev. Geo. Cole, of McKeesport as song leader. Mrs. Edith Clawson, of West Newton, Pa., will be in charge of the children's meeting. Meals are



\$6.00 for the entire ten days, rooms \$4.00. For full information, address Rev. L. W. King, President, Clinton, Pa.

Rev. King states that Rev. R. W. Ives, a returned missionary from the Barbadoes, West Indies, will be present during the ten days of the camp; also the Tri-State Quartette composed of Thos. Wilson, Geo. Cole, Edw. Curry and Rev. D. Price, will be in attendance.

The Association recently purchased new grounds, and have erected some new buildings for camp meeting purposes, which include a new dormitory and dining hall. Friends are cordially invited to attend these services and to help push the battle for the Kingdom. Make this year's meetings long to be remembered.

Evangelist John C. Cowell, Jr., well known Fayetteville, N. C., evangelist, who has conducted many successful campaigns throughout the southland, and W. J. Ramsay, who was formerly connected with the famous Ham-Ramsay party, have united in the work of evangelism and are now in the midst of a great revival in Durham, N. C., with the co-operation of the churches. A large warehouse, seating 4,000 people, has been equipped specially for the meeting and a great chorus choir of 350 voices, under the directorship of Mr. Ramsay, is a feature of the meeting. Mr. Cowell, a young man in years, is an evangelist of no mean ability. He is admirably equipped and talented for the work which he is doing. He has the rare combination of Bible teacher and preacher.

WANTED—A sanctified woman, past thirty, married or single to do the cooking in Mt. Carmel High School, a holiness school in the mountains of Kentucky. Address Miss Lela G. McConnell, Lawson, Ky.

#### TOLEDO, OHIO.

God was manifestly present in our recent meeting in Toledo, Ohio. A number prayed through to real salvation, and some to entire sanctification. There were several additions to the church, of which Rev. J. C. Walker is the efficient pastor. The writer was entertained two weeks in the parsonage home of Brother and Sister Walker who showed us every kindness.

During the past two weeks I have toured the following cities of this great state preaching and representing the cause of Holiness: Walbridge, Payne, Troy, Dayton, Mt. Vernon, Columbus, Marion, Lancaster, Franklin and Middletown. A number stood as desiring the blessing and some came to the altar and found victory. Rev. Melvin Moorehead, singer, and the writer opened a revival at Cecil, Ohio, last night where strange doctrines have about taken the country. If God's people were only as active and persistent as are false teachers what might we not expect!

Yours fully under the blood,  
W. W. McCord.

"106 Sermon Outlines", by Dr. U. G. Foote, has many interesting topics outlined for preaching. Price \$1.00. Pentecostal Publishing Co., Louisville, Ky.

#### HUNTSVILLE, ALABAMA.

Sunday, June 25 marked the crowning day in the J. O. Hanes tent meeting at Epworth Methodist Church, Huntsville, Ala. For two weeks Mr. Hanes and his singer, Prof. J. B. Stalnaker, waged battle against sin,

and pointed the lost to the wounds of Jesus as a refuge. Great multitudes were held spellbound under the powerful messages of the Evangelist, and the lost were quickened and made their way to the altar in large numbers. Scores of men, women, and children prayed through, and shouted praises in the old-time way.

The two weeks visit of Mr. Hanes and Mr. Stalnaker marked a period in the history of East Huntsville that will be long remembered. Fifty-four were added to the Epworth Methodist; ten offered their names for membership in the Fifth Street Baptist Church, and two for membership in the Lincoln Methodist. Scores of backsliders were reclaimed and multitudes were quickened and given a new grip on God. Any one in need of an evangelist would do well to write Rev. J. O. Hanes, general evangelist, Birmingham, Ala.

Dr. G. M. Davenport, pastor of First Methodist Church of Huntsville, said of Mr. Hanes' evangelistic campaign at Epworth: "I have served in Huntsville for five years and have never seen such a revival. Mr. Hanes holds the distinction of having held more revival meetings than any other minister in America. He has held even one hundred revivals in the city of Birmingham (his home city)." Heaven's blessings upon him and his co-worker. Rev. R. F. McDonald. Pastor of Epworth Methodist Church, Huntsville, Ala.

One of the most remarkable stories ever told is that of Paton in "John C. Paton, Hero of the South Seas", by B. L. Byrum. It breathes the spirit of heroism and the very essence of faith. Price 75c. Pentecostal Publishing Co., Louisville, Ky.

#### SWEENEY CHAPEL REVIVAL.

The Lord gave us a great revival at Sweeney's Chapel on Pulaski Circuit, Rev. J. E. Tyler being the beloved pastor. He appeared at his best, and had prepared the way for the revival as best he could. This was a very hard field, as we had a young church and the community under the Campbellite influence. The ground on which the church stands was given by a Campbellite. They had fought revivals but God gave us a signal victory in the one recently closed. The pastor said twenty-six were saved, and eleven united with the church; a number were baptized by immersion. The church was thoroughly revived. It is small, but one of the best all round churches we have run across for some time. The members pray by the hour and serve God with all their might. They had 78 in their Sunday school the last Sunday of the meeting. The community was under conviction, but we often had to snatch victory out of the jaws of defeat. We organized the children into a Missionary Society of twenty-one.

We were kindly entertained in the home at night, of E. C. Garver. We are now at Garver's Chapel on part of the Pulaski Circuit under Rev. Paul Nelson as pastor. Two girls were converted at the morning service. We have an open date from July 24 to last of August. Any one needing our services may write us at Vine Grove, Ky.

Robert Johnson and Wife.

Are you looking for a book that will help you in your work with young people? Do you want something as a gift to some young boy or girl? Then get "Our Young People", by R. H. Rivers. Price \$1.00. Pentecostal Publishing Co., Louisville, Ky.

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Open dates, August 5 to last of October.

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**CROSS, WALTER—LOPER, NORRIS.**  
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Lynchburg, S. C., July 18-31.  
Oswego, S. C., August 7-28.

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Bentleyville, Pa., July 14-22.  
Dalton, Ga., July 23-31.  
Mt. Vernon, Ohio, August 4-14.

**GRANT BROTHERS.**  
Birch Tree, Mo., August 1-16.  
Thomasville, Mo., August 16-31.

**HOTCHKISS, ROY L.**  
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Winthrop, Minn., Aug. 9-28.  
Hull, Iowa, August 30-Sept. 11.

**HOWARD, FIELDING T.**  
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Depoy, Ky., July 20-31.  
Milton, Ky., August 5-14.  
Tolu, Ky., August 18-28.

**HUTCHERSON, FIELDS AND HILKER.**  
(Tent Workers)  
Basin, Wyo., July 18-31.  
Meeteetse, Wyo., August 1-21.  
Grass Creek, Wyo., August 22-25.

**HYSELL, HARVEY B.**  
(Box 1235, Charleston, W. Va.)  
Baileyville, W. Va., July 17-31.  
Bowersville, Ohio, August 4-14.  
Mt. Nebo, W. Va., Aug. 17-31.

**JOHNSON, RAY N.**  
Mohahala, Ohio, July 10-21.  
McLuney, Ohio, July 25-Aug. 7.

**KEYS EVANGELISTIC PARTY.**  
(Mohnton, Pa.)  
Reading, Pa., July 22-31.  
Lewistown, Pa., August 2-14.  
Eccles, W. Va., Aug. 18-Sept. 4.  
Chillicothe, Ohio, Sept. 11-Oct. 2.

**LAMBERT, B. D.**  
Eagle Rock, Va., July 17-Aug. 7.  
Oil City, Pa., August 14-Sept. 3.

**LAMP, W. E.**  
(Wilmore, Ky.)  
Louisville, Ill., July 1-Aug. 4.  
Shumway, Ill., August 6-26.

**LEWIS, J. H.**  
Harrisville, Ohio, July 12-24.  
Open date, July 26-Aug. 9.  
Jerusalem, Ohio, Aug. 11-21.

**MAWSON, R. K. AND WIFE.**  
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(Wilmore, Ky.)  
South Corbin, Ky., June 20-July 24.

**MOORE, W. BRADY—MOORE, C. C.—  
BOOKER, HORACE.**  
Brilliant, Ohio, July 21-August 3.

**PARKER, J. R.**  
(Wilmore, Ky.)  
Woodlawn, Ky., July 10-24.  
Open date, July 25-Aug. 11.  
Berry, Ky., August 15-28.

**POWELL, JAMES L.**  
Open date, July 17-27.  
Corydon, Ky., July 31-Aug. 14.  
Open date, Aug. 18-28.

**ROBERTS, BYRON F.**  
Walda, Ohio, July 7-24.  
Dayton, Ohio, July 28-Aug. 21.  
Jamestown, Ohio, Aug. 24-Sept. 11.

**SMITH AND McCURE.**  
Open, July 28-August 14.  
Richmond, Ill., Aug. 21-Sept. 11.

**WHEALDON, J. R.**  
Vicco, Ky., July 1-August 1.

**WILLIS, F. B.**  
Colon, Mich., July 13-Aug. 1.  
Open, August 3-14.

## EVANGELISTS' SLATES

**ALBRIGHT, TILLIE.**  
Moers, New York, July 24-Aug. 14.  
Richland, N. Y., Aug. 21-Sept. 5.

**ANDERSON, T. M.**  
Sebring, Ohio, July 15-24.  
Sharon Center, Ohio, July 29-Aug. 7.  
Frankfort, Ind., Aug. 5-14.  
Wichita, Kan., August 18-28.

**ARTHUR, FRANK E.**  
Gladwin, Mich., July 21-31.  
Conneautville, Pa., Aug. 4-14.  
Huntington, W. Va., Aug. 17-Sept. 4.

**AYCOCK, JARRETTE AND DELL.**  
(2923 Troost Ave., Kansas City, Mo.)  
Poteau, Okla., July 13-24.  
Nampa, Idaho, August 4-14.  
Kearney, Neb., August 19-28.

**BABCOCK, C. H.**  
Douglas, Mass., July 14-24.  
Hollow Rock, Toronto, O. July 28-August 7.

Wakefield, Va., August 5-15.  
Wichita, Kan., August 18-28.  
Blackwell, Okla., Aug. 29-Sept. 4.  
Thomas, Okla., Sept. 15-25.

**BELEW, P. P.**  
(1529 W. Nelson St., Marion, Ind.)  
Franklin, Ind., July 15-31.

**BENNARD, GEO.**  
Meaford, Ontario, Can., July 20-31.  
Romeo, Mich., Aug. 4-14.

**BENNETT, W. G.**  
Newark, Ohio, July 1-24.  
Manchester, O., Aug. 10-Sept. 1.

**BONINE, GRACE O.—RIGGS, HELEN G.**  
Vandalia, Mich., August 17-28.

**BRENEMAN, A. P. AND MRS.**  
Moberly, Mo., July 15-31.  
Seymour, Mo., August 4-14.  
Ava, Mo., August 24-Sept. 4.

**BREWER, GRADY.**  
(High Falls, S. C.)  
Open date, Sept. 19-Oct. 21.

**BROWNING, RAYMOND.**  
West Asherville, N. C., July 20-26.  
Columbus, Ohio, July 28-Aug. 7.  
New Albany, Ind., August 8-14.

**BUDMAN, ALMA L.**  
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Hughesville, Pa., July 21-31.  
Linden Hall, Pa., August 6-20.

**BURNETT, W. EVANS.**  
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Open dates for July and August.  
Alexandria, La., June 17-25.

**BUSSEY, M. M.**  
Dallas, Ore., July 17-Aug. 1.

**CALLIS, O. H.**  
Nashville, Tenn., July 17-31.  
Hartsell, Ala., August 4-14.

**CANADAY, FRED.**  
(1518 Killingsworth Ave., Portland, Ore.)  
Mt. Vernon, Va., July 28-Aug. 7.  
Spotsylvania, Va., Aug. 19-28.

**CAIN, W. R.**  
(515 So. Vine St., Wichita, Kan.)  
Omaha, Neb., July 14-24.  
St. Croix Falls, Wis., July 28-Aug. 7.  
Wichita, Kan., August 18-28.

**CAROTHERS, J. L. AND SADIE.**  
Ferndale, Wash., July 21-31.  
Tacoma, Wash., August 1-14.  
Nezperce, Idaho, August 17-31.

**CHATFIELD, C. C. AND FLORA.**  
(410 B. Carl St., Winchester, Ind.)  
Warsaw, Ohio, July 28-August 7.  
Radcliff, Ohio, August 14-28.  
Columbus, Ohio, Aug. 29-Sept. 11.  
Durand, Mich., Sept. 11-Oct. 2.  
Ellet, Ohio, Oct. 3-16.

**CLARKE, C. S.**  
(808 N. Ash, Guthrie, Okla.)  
Jones, Okla., July 10-24.  
Guthrie, Okla., July 31-Aug. 21.

**COLEMAN, PAUL.**  
(1620 Fairfax Ave., Cincinnati, Ohio.)  
Frankfort, Ind., August 8-11.  
Springfield, Ohio, August 12-24.

**COLLIER, J. A.**  
(197 Cephas Ave., Nashville, Tenn.)  
Providence, Ky., July 10-Aug. 7.

**COPELAND, H. E.**  
(Oskaloosa, Iowa)  
Thomas, S. Dak., July 24-Aug. 14.

**COX, F. W. AND WIFE.**  
Crawfordsville, Ore., (Wesleyan Church)  
July 20-Aug. 7.

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**DICKERSON, H. N.**  
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Bloomington, Ind., July 17-31.  
Kirk, Colo., August 18-28.

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Fisher, Ky., July 24-Aug. 7.  
Selma, Ind., August 11-28.

**ELSNER, THEO. AND WIFE.**  
(1451 Pacific St., Brooklyn, N. Y.)  
Reading, Pa., July 22-31.  
Wilmington, Mass., Aug. 5-14.

**FLEMING, JOHN.**  
N. Little Rock, Ark., July 29-Aug. 8.  
National Park Camp, New Jersey, Aug. 12-21.

**FLEMING, BONA.**  
Dallas, Tex., July 15-24.  
Little Rock, Ark., July 29-Aug. 7.  
National Park, N. J., August 12-21.  
Ingersoll, Okla., Aug. 26-Sept. 4.

**FLEXON, R. S.**  
(Shacklefords, Va.)  
Lothian, Md., July 15-31.  
Clinton, Pa., August 5-14.  
Glassboro, N. J., August 15-21.  
Delanco, N. J., Aug. 17-Sept. 5.

**FRYHOFF, A. J.**  
Zanesfield, Ohio, July 17-28.  
Mt. Gilead, Ohio, July 29-Aug. 7.

**FUGETT, C. B.**  
(2513 Holt St., Ashland, Ky.)  
Haltown, Mo., July 24-Aug. 7.  
Normal, Ill., August 19-28.  
Cape May, N. J., Sept. 9-17.

**GADDIS, TILDEN H.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Aspen Grove, Ky., July 11-24.  
Oregon, Wis., July 31-Aug. 14.  
Charleston, Ill., August 19-28.  
Upland, Ind., Sept. 2-17.

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Kokomo, Ind., Aug. 1-28.  
Cleveland, Ohio, Oct. 16-Nov. 6.  
Brazil, Ind., Nov. 13-27.  
Anamosa, Iowa, Dec. 1-30.

**GLEASON, RUFUS H.**  
(Central, S. C.)  
General Conference, June 22-28.  
Marion, Ind., July 3-24.  
Cadillac, Mich., July 26-Aug. 7.  
Charles City, Ia., Aug. 16-28.

**GLENN, REV AND MRS. J. M.**  
Chatam, Ala., July 24-Aug. 7.  
Indian Springs, Ga., Aug. 11-21.  
Eastman, Ga., Sept. 4-18.

**GREEN, JIM H.**  
(Box 200, Connelly Springs, N. C.)  
Bostic, N. C., July 17-20.  
Connelly Springs, N. C., Aug. 7-15.

**GROGG, W. A.**  
(Ronceverte, W. Va.)  
Smithers, W. Va., July 2-22.  
Mt. Lake Park, Md., July 26-Aug. 4.  
Pinch, W. Va., August 20-Sept. 3.

**GROSE, JOHN A.**  
(Shepherdstown, W. Va.)  
Front Royal, Va., Aug. 28-Sept. 11.

**HALLMAN, W. A. AND WIFE.**  
Didsbury, Alta., July 21-31.  
Elkhart, Ind., August 4-14.  
Lincoln, Neb., August 19-29.

**HARRIS, B. F.**  
Klondike, Tex., July 15-31.  
Dillard, Okla., Aug. 1-14.  
Riley, Kan., Aug. 17-Sept. 4.

**HEWSON, JOHN E.**  
(127 N. Chestnut Ave., Indianapolis, Ind.)  
Gordon, Neb., July 17-27.  
Sherman, Ill., August 4-14.  
Portage, Ohio, Aug. 18-28.

**HOLLENBACK, URAL T.**  
Norristown, Pa., Oct. 2-16.

**HORN, LUTHER A.—MARSHALL, R. P.**  
(Box 1322, Mobile, Ala.)  
Salem, Ala., July 12-28.  
Suggsville, Ala., July 31-Aug. 12.  
Clear Springs, Ala., Aug. 14-28.  
Louisville, Ala., Sept. 1-14.

**HULSE, AARON.**  
Oklahoma City, Okla., July 10-31.  
Letona, Okla., Aug. 9-28.

**HUNT, JOHN J.**  
(Media, Pa., Rt. 3.)  
Douglas, Mass., July 15-25.  
Rosslyn, Va., July 28-Aug. 8.  
Wilkinsburg, Pa., Sept. 16-25.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Goddard, Ky., July 21-31.  
Cambria, Ill., August 4-14.  
Bonnie, Ill., August 19-29.  
Millport, Ala., Aug. 31-Sept. 12.  
Thomas, Okla., Sept. 15-25.

**JOHNSON, ANDREW**  
Ruggles camp, Ky., July 21-31.  
Eldorado, Ill., August 4-14.

**KENNEDY, ROBERT J.**  
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Tuscumbia, Ala., July 4-24.  
Seagraves, Tex., Aug. 17-31.

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Campbellsville, Ky., Aug. 12-21.

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Ft. Branch, Ind., July 7-24.  
Birds, Ill., July 31-Aug. 21.  
Urbana, Ill., Aug. 24-26.

**LILLENAS, HALDOR AND BERTHA.**  
Carmichael, Pa., July 21-31.  
Sherman, Ill., August 4-14.  
Connorsville, Ind., Oct. 2-16.

**LITTRELL, V. W. AND MARGUERITE.**  
(1214 Scott St., Beatrice, Neb.)  
Urichville, Ohio, July 22-Aug. 7.  
Chariton, Ia., Aug. 14-28.

**LOVELESS, W. W.**  
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Warsaw, Ohio, July 21-31.  
Des Arc, Mo., Aug. 13-28.

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(772 N. Euclid Ave., St. Louis, Mo.)  
Racine, Wis., July 19-24.  
Hector, Minn., July 26-Aug. 7.  
Nokomis, Ill., Aug. 9-21.

**McBRIDE, J. B.**  
(112 Arlington Drive, Pasadena, Calif.)  
Mount Olivet, Ky., July 15-25.  
Hollis, Okla., July 27-Aug. 7.  
Noonday, Tex., August 11-21.  
Oakland City, Ind., Aug. 25-Sept. 4.

**McGHEE, ANNA E.**  
Sharon Center, Ohio, July 28-Aug. 4.  
Mt. Vernon, O., Aug. 4-14.

**McCORD, W. W.**  
(Salem City, Ga.)  
Salem City, Ga., August 11-21.

**McNEESE, HERBERT J.**  
Open dates, July and August.  
(New Brighton, Pa., 634 13th Ave.)

**MAXWELL, PROF. S. A.**  
(Graham, N. C.)  
Gold Hill, N. C., July 10-24.  
Open dates, August.

**MILLER, REV. AND MRS. F. E.**  
(Lowville, N. Y.)  
Moers, N. Y., July 30-Aug. 14.  
Richland, N. Y., August 21-Sept. 5.

**MILLER, JULIUS.**  
(Mattoon, Wis.)  
New Effington, S. Dak., July 10-24.

Ortonville, Minn., July 26-Aug. 7.  
Jamestown, N. Dak., Aug. 10-14.

**MILLER, JAMES.**  
(1249 N. Holme Ave., Indianapolis, Ind.)  
Lynn, Ind., July 10-24.  
Hope, Mich., July 31-Aug. 14.

**MINGLEDOERFF, O. G.**  
(Blackshear, Ga.)  
Grand Bayou, La., July 17-31.  
Orlando, Fla., Aug. 25-Sept. 5.

**MONK, ALONZO, JR.**  
Tusculum, Ala., July 5-24.  
Winslow, Ark., July 26-Sept. 1.  
Paris, Tenn., Sept. 3-24.  
October, November, December open.

**MORGAN, R. L.**  
(Olivet, Ill.)  
Tilden, Ill., July 11-24.  
Milwaukee, Wis., July 27-Aug. 14.

**MORRIS, (JUDGE) FRANK.**  
(P. O. Box 1523, Dallas, Tex.)  
China Springs, Tex., July 24.  
Aspermont, Tex., August 7.  
Hagerman, N. Mex., Aug. 28.  
Alamogordo, N. Mex., Sept. 11.  
Kansas City, Mo., Oct. 2.

**NELSON, S. S.**  
(832 Worth Ave., Greensboro, N. C.)  
Organ Cave, W. Va., Oct. 1-10.  
Ranceverte, W. Va., Oct. 12-25.

**NORRIS, JOHN.**  
Drainsville, Va., August 17-28.  
Ocean Grove, N. J., Aug. 29-Sept. 3.

**OWEN, G. F. AND BYRDIE.**  
(1415 West Pikes Peak Ave., Colorado Springs, Colo.)  
Ft. Dodge, Iowa, July 12-24.  
Climbing Hill, Iowa, July 29-August 1.  
Open date, August 7-21.  
Bath, Maine, Aug. 28-Sept. 12.  
South Portland, Maine, Sept. 18-Oct. 2.

**OWEN, JOHN F.**  
(Taylor University, Upland, Ind.)  
Freeport, La., July 14-24.  
Mt. Vernon, Ohio, August 4-14.  
Alexandria, Ind., August 15-21.  
Tarrant, Ala., Aug. 28-Sept. 11.

**POLLOCK, G. S. AND WIFE.**  
(Wilmore, Ky.)  
Eldorado, Ill., August 4-14.

**POLLITT, S. H.**  
Open date, June 20-July 31.  
Orangeburg, Ky., August 1-14.  
Wagoner's Chapel, Ky., August 15-25.

**QUINN, IMOGENE.**  
(909 N. Tuxedo St., Indianapolis, Ind.)  
Oregon, Wis., July 29-August 14.

**REDMON, J. E. AND ADA.**  
South Bend, Ind., July 8-24.  
California, Ky., August 19-28.

**REED, LAWRENCE.**  
(Damascus, Ohio)  
Sebring, Ohio, July 15-24.  
Albany, N. Y., July 31-Aug. 14.  
Richland, N. Y., August 21-Sept. 5.  
Cumberland, Md., Sept. 10-20.

**REES, PAUL S.**  
(Pasadena, Calif.)  
Ferndale, Wash., July 22-31.  
New Albany, Ind., August 4-14.  
Cherry Grove, Ind., August 15-19.

**REID, JAMES V.**  
(2912 Meadowbrook Drive, Ft. Worth, Tex.)  
Jackson, Tenn., July 19-Aug. 3.  
Magnolia, Ark., Aug. 4-14.  
Utica, Miss., Aug. 17-28.

**RICE, LEWIS J. AND EDYTHE.**  
(2923 Troost Ave., Kansas City, Mo.)  
Madill, Okla., July 17-31.  
Kingston, Okla., August 4-21.

**RINEBARGER, C. C.**  
(Olivet, Ill.)  
Douglas, Mass., July 15-24.  
North Little Rock, Ark., July 28-Aug. 7.  
Ramsey, Ind., Aug. 12-22.  
Oakland City, Ind., Aug. 26-Sept. 4.

**ROMINE, JOHN A.**  
Poplar Springs, Ala., July 27-Aug. 6.  
Mt. Mariah, Ala., Aug. 6-16.  
Sanderson's Chapel, Ala., Aug. 17-25.

**ROBERTS, T. P.**  
Helena, Ky., July 18-31.  
Hillcrest, Ill., Aug. 19-25.

**ROOD, PERRY R.**  
(2838 Overlook Drive, Huntington, W. Va.)  
West Liberty, Ohio, Dec. 2-Jan. 7.

**SANFORD, E. L. AND WIFE.**  
(20 Engman Ave., Lexington, Ky.)  
Covington, Ky., July 12-28.  
Bethel Ridge, Ky., July 31-Aug. 21.

**SHANK, MR. AND MRS. R. A.**  
Mt. Olivet, Ky., July 15-25.  
Romeo, Mich., August 5-14.  
Kampsville, Ill., Aug. 8-15.

**ST. CLAIR, FRED.**  
(2444 Bowditch St., Berkeley, Calif.)  
Portland, Oregon, July 31-August 28.

**SHARROW, C. E. AND NEVA B.**  
(Wren, Ohio)  
Robinson, Ill., July 17-August 1.  
Open date, August.

**SHELHAMER, E. E.**  
(5410 Bushy St., Los Angeles, Calif.)  
Inkerman, Ont., July 14-24.  
Owasso, Mich., Aug. 4-14.  
Wichita, Kan., Aug. 18-28.  
Binghamton, N. Y., Sept. 25-Oct. 9.  
Allentown, Pa., Oct. 16-30.

**SWEETEN, H. W.**  
Freeport, N. Y., July 14-24.  
Toronto, O., July 28-Aug. 8.  
Circleville, Ohio, Aug. 26-Sept. 5.

**TEETS, ODA B.**  
(Aurora, W. Va.)  
Jollytown, Pa., July 10-24.

Odesa, W. Va., July 31-Aug. 14.  
Mt. Nebo, W. Va., Aug. 17-31.

**THOMAS, JOHN.**  
(Willmore, Ky.)  
Kittanning, Pa., July 14-24.  
Moers, N. Y., August 1-14.  
Rochester, N. Y., Aug. 16-28.  
Clarksburg, Ont., Can., Sept. 9-18.

**VANDALL, N. B.**  
Pittman, N. J., July 20-Aug. 2.  
Findlay, Ohio, Aug. 11-21.  
Mt. Lookout, Ohio, Aug. 25-Sept. 4.

**VAYHINGER, M.**  
Letts, Ind., July 29-August 7.  
Bryantsburg, Ind., Aug. 19-28.  
Nashville, Ind., July 6-17.

**WATTS, E. E.**  
(Sandy Lake, Pa.)  
Belle Plaine, Iowa, July 19-Aug. 7.  
Open date, August 9-31.

**WELLS, KENNETH AND EUNICE.**  
Hollow Rock, Toronto, O., July 28-August 7.  
Conneautville, Pa., August 8-14.  
Hopkins, Mich., August 18-28.

**WHITAKER, J. H.**  
(Box 385, Arlington, Tex.)  
Van Alstyne, Tex., July 22-31.  
Open date, Aug. 5-17.  
Iredell, Tex., Aug. 19-30.

**WHITEHURST, R. F.**  
(Willmore, Ky.)  
New York District Nazarene Church,  
June and July.  
Magnolia, Ark., August 4-14.

**WILLIAMS, L. E.**  
(Willmore, Ky.)  
Robinson, Maine, August 5-15.  
Open date, Aug. 19-Sept. 4.

**WIMBERLY, C. F.**  
Greenville, Ky., July 20-30.  
Willmore, Ky., July 31-Aug. 5.  
Eldorado, Ill., Aug. 5-15.  
Ringgold, La., August 16-28.

**WINLAND, C. B.**  
Wauseon, Ohio, July 13-27.  
Peoli, Ohio, Aug. 14-28.

**WIREMAN, C. L.**  
(7276 Scott St., Covington, Ky.)  
Wilson Run, Ohio, July 29-Aug. 14.  
Rising Sun, Ind., Sept. 7-18.  
Open date, August 15-28.  
Kingswood, Ky., Aug. 30-Sept. 6.  
Burlington, Ky., Sept. 20-Oct. 2.

**YOUNG, ALVIN.**  
Vermontville, N. Y., July 14-24.  
Denton, Md., July 25-31.  
Portsmouth, R. I., Aug. 1-7.  
Glassboro, N. J., Aug. 11-21.

**YOUNG, R. A.**  
Open dates, July 7-31.  
Bowersville, O., Aug. 4-14.  
Waynesboro, Miss., Aug. 19-28.

## CAMP MEETING CALENDAR.

### ALABAMA.

Hartselle, Ala., camp, August 4-14. Workers: Revs. O. H. Callis, Joseph Owen and Harry Blackburn. L. O. Waldsmith, Sec. Birmingham, Ala., camp, July 20-31. Workers: Rollo D. Wise, Mrs. Golden L. Young. Write W. H. Sillman.

### ARKANSAS.

Beebe, Ark., camp, August 11-22. Workers: Rev. Josiah Tucker, Willard B. Davis, song leader. Write Mrs. Callie Harrison, Sec., P. O. Box 12, Beebe, Ark.

### GEORGIA.

Indian Springs, Ga., camp, Aug. 11-21. Workers: Rev. H. C. Morrison, Rev. J. L. Brasher, Rev. C. W. Butler. Young People's worker, Mrs. Yero M. Glenn. Director of music, Mr. Hamp Sewell. Address R. F. Burdew, Macon, Ga.

### IDAHO.

Nampa, Idaho, camp, August 4-14. Workers: Rev. Bud Robinson, Revs. Jarrette and Del Aycock and daughter. For information write A. E. Sanner, Chair., 14th and 12th Nampa, Idaho.

### ILLINOIS.

Murphysboro, Ill., camp, July 21-31. Workers: Rev. Elmer McKay, Rev. Wm. Z. Horbury. Address, A. A. Chamberlain, Sec., Carterville, Ill.  
Hillcrest, Ill., camp, August 18-28. Workers: Rev. E. E. Montgomery, Rev. T. P. Roberts. Prof. and Mrs. R. A. Shank in charge of singing and orchestra. Chas. F. New, Sec., Kampsville, Ill.  
Charleston, Ill., camp, Aug. 19-28. Workers: Rev. T. H. Gaddis and the Moser Sisters, assisted by district preachers. Rev. Chas. Slater will represent missions. Correspond with Rev. W. M. Hall, Charleston, Ill.

Cambridge, Ill., camp, August 4-14. Workers: Rev. Allie Irick and wife, Mrs. Emma Irick, Rev. Elmer McKay, Rev. J. R. Moore in charge of the singing. The Girls' Quartette, of Taylor University will also be in attendance. Dr. John Paul will be with us for at least one week. Sec. A. C. Wolfe, Sec., Carterville, Ill., Route 1.  
Bonnie, Ill., camp, August 18-28. Workers: Revs. Allie and Emma Irick, Rev. Elmer McKay, Prof. John E. Moore. W. T. Lawson, Cor. Sec., Benton, Ill.  
Greenville, Ill., camp, August 18-28. Workers: Bishop Joseph F. Berry, Rev. Guy Wilson, The Prestons, song leaders. A. B. Plog, Cor.-Sec.

Normal, Ill., camp, August 18-28. Workers: Rev. Harry W. Morrow, Rev. C. B. Fugett, Rev. Harold Johnson, song leader. Rev. Della B. Stretch, children's worker. Address Mrs. Bertha C. Ashbrook, Sec., 45 West Allen St., Springfield, Ill.

Sherman, Ill., camp, August 4-14. Workers: Rev. A. L. Whitcomb, Rev. J. E. Hewson, Haldor Lillenas and wife, song leaders; Mrs. Della B. Stretch, children's worker. For information write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

Eldorado, Ill., camp, August 4-14. Workers: Dr. C. F. Wimberly, Dr. Andrew Johnson, Rev. G. S. Pollock and wife in charge of the music. J. M. Keasler, Sec., Omaha, Ill.

### INDIANA.

Ramsey, Ind., August 12-21. Workers: M. G. Stanley, J. B. Keifer; Mrs. J. C. Gray, children's worker; C. C. Rinebarger and wife, leaders in song. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

Bryantsburg, Ind., camp, August 19-28. Workers: Rev. Monroe Vayhinger, The Payne Evangelistic Party, consisting of Sister Fannie Payne, Miss Bertha Pultz, Miss Ruth Cooper. For information write Chas. E. Cleek, Madison, Ind., Rt. 9.

Frankfort, Ind., camp, August 5-14. Workers: Rev. T. M. Anderson, Rev. G. Arnold Hodgkin, Rev. J. C. Brillhart, song evangelist, Rev. C. C. Mourer, special musician. For full particulars write Rev. D. E. Snow, Sec., 123 W. 24th St., Anderson, Ind.

Letts, Ind., camp, July 29-August 7. Workers: M. Vayhinger, Dwight M. Peffley, song evangelist, Mrs. Lena Holcomb, pianist. Address Rev. Arthur McQueen, Pres., Westport, Ind.

New Albany, Ind., Silver Heights, Aug. 4-14. Workers: Revs. Virgil L. Moore and Raymond Browning, Paul S. Rees. Mrs. T. B. Falbot, children's worker. Mate Quartet of Asbury College in charge of music. Address E. B. McPheeters, Sec., 212 Cherry St., New Albany, Ind.

Cleveland, Ind., camp, August 26-Sept. 4. Workers: Rev. John T. Hatfield, Rev. G. Arnold Hodgkin, Wright Brothers, Song leaders, Miss Florence Wyse, pianist. For information write Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Rt. 3.

Oakland City, Ind., camp, August 26-Sept. 4. Workers: Rev. J. B. McBride, Rev. Ira Aykers, Rev. C. C. Rinebarger and wife, song evangelists. Write Mrs. Warrick Yeager, Sec., 518 S. Hall St., Princeton, Ind.

### KANSAS.

Wichita, Kan., camp, Aug. 18-28. Workers: Rev. Chas. H. Babcock, Rev. E. E. Shelhamer, Rev. M. Anderson, Mrs. Ernest D. Bartlett, Harold C. Miller and Prof. B. D. Sutton and wife. Address W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

### KENTUCKY.

Aliceton, Ky., camp, July 21-31. Workers: Rev. Virgil L. Moore, Rev. G. B. Traynor, Rev. B. W. Winters, song leader. Mrs. P. C. Gillispie, pianist. Mr. L. L. Mt. Hope, Ky., camp, July 21-31. Workers: Rev. Allie Irick and wife, Mrs. Emma Irick, evangelists. Address Robt. Helphinstine, Goddard, Ky.

Carthage, Ky., camp, Aug. 19-28. Workers: Rev. Freddie Thomas, J. E. and Ada Redmon. For information write J. R. Moore, Pres., California, Ky., R.F.D. No. 1, Rawlings, Sec., Bradfordsville, Ky.

Acton, Ky., camp, August 12-20. Workers: Rev. Andrew Johnson, Prof. W. C. Kinsey and wife, song leaders. E. E. Eads, Sec.

Willmore, Ky., camp, July 28-Aug. 7. Workers: Rev. C. F. Pinaire, Rev. J. L. Brasher and H. S. Blackburn, Rev. H. C. Morrison, Pres., will preach also. Address C. A. Lovejoy, Sec., Willmore, Ky.

Callis Grove, Ky., camp, August 5-14. Workers: Rev. Fielding T. Howard, J. Dorothy Huyett, song leader, Miss Ethel Sager, pianist. I. H. Driskell, Sec., Milton, Ky., Route 3.

Depoy, Ky., camp, July 20-31. Workers: Rev. C. F. Wimberly, F. T. Howard, Rufus Graham, Sec., Graham, Ky.

Tolu, Ky., camp, August 18-28. Workers: Rev. Fielding T. Howard, Charles I. Lear, leader of song. Write J. W. Napier, Tolu, Ky.

### MAINE.

Robinson, Maine, camp, August 5-14. Workers: Evangelist Life E. Williams, assisted by local help. For information write Rev. P. J. Trotton, Pres. and Sec., 341 Union St., St. Johns, N. B., Can.

### MARYLAND.

North East, Md., camp, August 5-14. Workers: Rev. J. B. Chapman, Rev. B. F. Neely and daughters. Miss Christine Williams, children's worker. Information from Rev. J. N. Nielson, Bus. Mgr., 212 Parker Ave., Collingdale, Pa.

### MASSACHUSETTS.

Douglas, Mass., camp, July 15-25. Workers: Rev. C. H. Babcock, Mrs. Jane Reed, young people's worker. C. C. Rinebarger, musical director. Rev. N. J. Raison, Sec., Blue Hills Ave., Mattapan, Mass.

### MICHIGAN.

Hope Center, Mich., camp, July 31-Aug. 14. Workers: James Miller, Paul White. Write Ashby Mills, Sec., Hope, Mich.

Eaton Rapids, Mich., camp, July 29-August 7. Workers: Dr. John Paul, Rev. Will Huff, Dr. S. H. Turbeville. Rev. L. H. Nixon in charge of music, with H. Morse Skinner at the piano. Mrs. Blanche Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.

Gladwin, Mich., camp, July 21-31. Workers: Rev. Frank Arthur, Miss Jean Reid, song leader. For information write E. F. Bailey, Sec., Gladwin, Mich.

Owosso, Mich., camp, August 5-14. Workers: Rev. Geo. B. Kulp, Rev. E. E. Shelhamer. L. W. Sturk, Sec., 1506 Bennett Ave., Flint, Mich.

Romeo, Mich., camp, August 5-14. Workers: George Bennett, Rev. C. W. Butler, Rev. Will Huff, and Rev. S. H. Turbeville. Mrs. W. I. Francis, Young People's worker. Mr. and Mrs. R. A. Shank, song leaders. E. L. Jaquish, Sec., R. F. D. 5, Pontiac, Mich.

Maybee, Mich., camp, August 11-21. Workers: Miss Edna Banning, J. C. Walker and wife, the Douglas Brothers, (Scotch thumtists). Mrs. Clara Palmer, Sec., 544 Thompson St., Ann Arbor, Mich.

### MISSISSIPPI.

Frost Bridge, Miss., camp, August 19-28. Workers: Rev. R. A. Young and other helpers. Address Mrs. J. E. Moody, Sec., Waynesboro, Miss.

### MISSOURI.

Ava, Mo., camp, August 25-Sept. 4. Workers: A. P. Beaman and wife, C. E. Woodson and local assistants. For information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

### NEBRASKA.

Kearney, Neb., camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. C. P. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

### NEW JERSEY.

Erma, N. J., camp, Sept. 9-18. Workers: Rev. C. B. Fugett, Rev. K. Hawley Jackson and wife. For information write Earl Woolson, Cape May, N. J., R.F.D.

Glassboro, N. J., camp, August 11-21. Workers: Rev. H. J. Olsen, R. G. Flexon, Alvin Young, Write M. Gallagher, 40 Myrtle Ave., Pitman, N. J.

21 Workers: Rev. Bona Fleming, Rev. John Fleming, Mr. Burt P. Sparks, singer.

Fletcher Grove, Delanco, N. J., camp, August 27-Sept. 4. Workers: Rev. Theo. Elsnor, Mrs. Theo. Elsnor, Rev. Richard G. Flexon, Jr.

### NEW YORK.

Moers, N. Y., camp, July 30-Aug. 14. Workers: Joseph H. Smith, J. F. Knapp, John and Emily Thomas, Zahniser, John Seol, Tillie Albright, Arthur Goul, song leader. Address Kenneth F. Pee, Sec., Moers, N. Y.

### NORTH CAROLINA.

Connelly Springs, N. C., camp, August 7-14. Workers: Rev. Joseph H. Smith, The Greensboro Bible School Band and Quartette and others. For information address Box 200, Connelly Springs, N. C.

### OHIO.

Unipolis, Ohio, camp, August 25-Sept. 4. Workers: L. S. Hoover, Rev. Herb Walker. Prof. N. B. Vandall has charge of hte music. Address Geo. W. Watman, Unipolis, Ohio.

Napoleon, Ohio, camp, July 31-August 14. Workers: Miss Celia M. Bradshaw and Miss Helena Sanholtz. For information address Rev. R. W. Wolfe, Napoleon, Ohio.

Dayton, Ohio, camp, July 21-31. Workers: Rev. Jesse Whitecotton and others. Rev. and Mrs. A. H. Johnston in charge of music. Address Rev. J. L. Kennett, 33 North Kilmer St., Dayton, Ohio.

Mendon, Ohio, camp, July 14-24. Workers: Rev. W. L. Surbrook, W. B. Kinsey and wife, Write W. A. Barber, Sec., Mendon, Ohio, Route 1.

Ludlow Falls, Ohio, camp, July 28-August 7. Workers: Rev. H. M. Metger, Rev. J. A. Beery, Rev. S. M. Eldsath, Rev. J. I. Moore, song leader. Miss Edith Schryer, children's worker. Roy Harshbarger, Sec., West Milton, Ohio.

Portage, Ohio, camp, August 18-28. Workers: Geo. B. Kulp and John E. Hewson. Song leader, Dwight M. Peffley. Address E. L. Day, Sec.

Findlay, Ohio, camp, August 11-21. Workers: C. H. Stalker, B. H. Haynie, Mrs. Anna Smith, W. B. Vandall, singer. Miss Florine Ewing, pianist. G. W. Egbert, Sec.

Warsaw, Ohio, camp, July 21-31. Workers: Rev. W. W. Loveless and Dr. W. H. McLaughlin. Song leaders, Rev. Mr. and Mrs. C. C. Chatfield. For information write Adah Shepard, Sec., Warsaw, Ohio.

Mt. Vernon, Ohio, (Camp Sycar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post, Song leader. Prof. W. B. Yates, Young people's worker, Miss Anna McGhie, Children's workers, Miss May Gorsuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. B. Seitz, Ohio, Shady-side, Ohio.

Montgomery, (Hollow Rock), Ohio, July 28-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and wife. Young People's and Children's meeting leader, Mrs. Sadie Misney. Address Roy L. Householder, Sec., Toronto, Ohio.

Sebring, Ohio, camp, July 14-28. Workers: Rev. Joseph H. Smith, Rev. H. C. Morrison, Rev. C. W. Ruth, Rev. T. M. Anderson, Rev. Lawrence Reed, Kenneth Wells and wife in charge of singing. Mrs. Jos. Smith and Miss Janie Bradford in charge of young people. Miss Ruth in charge of children's meetings. Address W. L. Murphy, Sebring, Ohio.

Circleville, Ohio, camp, August 26-Sept. 4. Workers: Rev. T. P. Roberts, Rev. Howard W. Sweeten, Rev. Charles L. Slater. Rev. E. A. Keaton, Cor. Sec., 481 N. High St., Chillicothe, Ohio.

Columbus, Ohio, camp, July 28-Aug. 7. Workers: Rev. Floyd Neese, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. G. Morrison, Rev. and Mrs. B. D. Sutton, gospel singers, Rev. Chas. A. Gibson. Vaughn Radio Quartette. Write Rev. Orval J. Nease, 146 King Ave., Columbus, Ohio.

### OKLAHOMA.

Blackwell, Okla., camp, August 25-Sept. 4. Workers: Rev. C. H. Babcock, Rev. Geo. Bennett and Willard Davis. Address Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

May, Okla., camp, July 21-31. No special help has been called but God's true ones are invited from everywhere. For information write L. B. Pile, Sec., May, Okla.

### PENNSYLVANIA.

Carmichaels, Pa., camp, July 21-31. Workers: Rev. C. W. Butler, Rev. Haldor and Bertha Lillenas. Write Rev. L. O. Douds, Sec., Carmichaels, Pa.

Kricktown, Pa., camp, July 22-31. Workers: Rev. Theodore Elsnor and wife, Rev. Clifford E. Keys and wife, Rev. C. D. Dreher, John Aten, Sec., 1102 Douglass St., Reading.

Conneautville, Pa., camp, August 5-14. Workers: Rev. J. L. Brasher, Thomas

Henderson, Rev. F. A. Arthur, Prof. Kenneth Wells and wife, Emma Valentine. Address C. A. Lockwood, Cor. Sec., 2740 Louisiana Ave., (Darmont) Pittsburgh, Pa.

Clinton, Pa., camp, August 5-14. Workers: Rev. R. G. Flexon and wife, C. E. Wilson, Rev. J. N. Hampe, Rev. Geo. Cole, song leader. Mrs. Edith Clawson, children's meetings. Write Rev. L. W. King, Clinton, Pa.

Hughesville, Pa., Camp, July 21-July 31. Workers: Rev. Raymond E. Doble, Rev. Claude A. Roane. Song leaders, Mrs. Esther Williamson, assisted by Miss Alma Budman. Mr. Harold Best in charge of the music. Address Rev. S. P. Elroyd, Centre Hall, Pa.

### RHODE ISLAND.

Portsmouth, R. I. camp, July 29-Aug. 7. Workers: Chas. H. Stalker, Winfred R. Cox, Alvin Young. For information address, Andrew B. Starbuck, Pres., Newport, R. I.

### SOUTH CAROLINA.

Epworth, S. C., camp, August 19-28. Workers: Dr. E. P. Taylor, Dr. John Paul and others. Address Rev. W. P. B. Kinard, Epworth, S. C.

### TENNESSEE.

Greenville, Tenn., camp, Sept. 1-11. Workers: Rev. C. M. Dunaway, Miss Ruth Harris in charge of music. Address Mrs. Flora Willis, care Mrs. C. A. Vann, Greenville, Tenn.

Dyer, Tenn., camp, August 18-28. Workers: Dr. A. O. Hendricks, Rev. S. W. Strickland, Miss Ruth Harris, song leader. Joe T. Hall, Sec., Dyer, Tenn.

### TEXAS.

Sanco, Texas, camp, July 20-31. Rev. W. E. Hawkins, Jr., evangelist.

Noonday, Texas, camp, August 10-21. Workers: J. B. McBride, C. P. Gossett, song leader. F. E. Dickard, Sec., Hallsville, Tex.

Scottsville, Tex., camp, July 28-Aug. 7. Workers: Rev. Fred H. Ross, Rev. Warren C. McIntyre, Singer, C. P. Gossett. B. F. Wynne, Sec., Marshall, Tex.

Atlanta, Tex., camp, August 12-21. Workers: Dr. R. T. Williams, The Latham Sisters, pianist and leaders of song. Mary E. Perdue, Sec.

Waco, Texas, camp, July 29-August 7. Workers: Rev. Harry S. Allen. For information address Jno. W. Beresford, Sec., Waco, Texas.

### VIRGINIA.

Onemo, Va., camp, July 24-31. Workers: Joseph Price, H. Handy, Sue Thomas, Alton Lively. W. C. Diggs, Pres.

Spottsylvania, Va., camp, August 19-29. Workers: Rev. Fred Canaday, Rev. W. L. King, Rev. Bessie B. Larkin, Mrs. W. L. King and Mrs. G. B. King in charge of young people's work. Mrs. Marton Steelman and son, song leader. Address Mrs. B. K. Andrews, Sec., Spottsylvania, Va.

Mt. Vernon, Va., camp, July 29-Aug. 7. Workers: Rev. Wilson Thomas, Rev. C. W. Dyer, Rev. H. H. Hoyt and Fred Canaday. Address Annie Hosley Shrader, Sec., Accotink, Va.

Wakefield, Va., camp, August 5-14. Workers: Dr. C. H. Babcock, Rev. Harry Hayes, Otho M. Cokes, Pres., Elberon, Va.

Drainesville, Va., camp, August 19-28. Workers: Rev. John Norberry, Song leader, Mrs. Marion Birrell. For information address Anna L. Hyatt, Sec., 103 Adams St., N. W., Washington, D. C.

Salem, Va., camp, Sept. 9-19. Workers: Dr. J. W. Carter and Rev. O. H. Callis. For information write J. J. True, Pres., Salem, Va.

### WASHINGTON.

Ferndale, Wash., camp, July 21-31. Workers: Rev. Paul Rees, Rev. J. L. and Sadie Carothers, Rev. Wm. Park and wife in charge of singing. Rev. H. Callis in charge of children's meetings. A. O. Quall, Sec., Pt. Townsend, Wash.

### WISCONSIN.

Oregon, Wis., camp, July 29-August 14. Workers: Rev. Tilden H. Gaddis, Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. Address Jack Linn, Oregon, Wis.

### WYOMING.

Basin, Wyo., camp, July 18-31. Workers: Rev. James L. Hilker and Alston Fields. Rev. S. Hutcherson, song leader. Address Miss Grace White, Sec. Basin, Wyo.

## SLATY FORK, W. VA.

The Lord gave a splendid meeting at Slaty Fork. It rained nearly every day but the house was filled almost every service. The Spirit of the Lord was present and a number of people sought and found the Lord. The altar was crowded at all the services on the last Sunday of the meeting. We were glad to have in the meeting three former students of Asbury College. Rev. N. S. Hill, the pastor, believes in Bible salvation and in having old-time revivals. May the Lord help all the Methodist churches and Methodist pastors to stand for full salvation as they do in this place. We have some open dates from July 15 to October 1, and will be glad to assist in meetings anywhere the Lord may open up the way.

S. S. Nelson.

832 Worth Ave., Greensboro, N. C.



# THE FIGHT IS ON

The fight against sin and for holiness.

The fight against impurity and for purity.

The fight against worldliness in the church and for a holy people.

The fight against immodest dress and for a modest womanhood.

The fight against those who would destroy the Bible, and for the Word.

The fight against Sabbath desecration and for Sabbath observance.

The fight against lawlessness, and for obedience to the law.

The fight against trashy literature and for wholesome literature.

The fight against indifference and for a revival.

## *THE PENTECOSTAL HERALD IS IN THIS GREAT BATTLE FOR RIGHTEOUSNESS.*

and the only way for us to make the fight effective in your community is for you to help us by placing it into every home possible. You will be pleased to know that you can send THE PENTECOSTAL HERALD from now until January 1, 1928, for only 50c, and if we may have your co-operation, you will be instrumental in making this fight effective in your community.

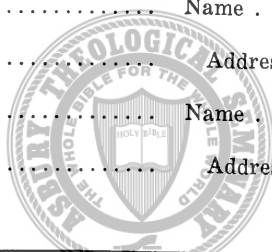
Allow us to suggest that you tell every one you come in contact with what THE PENTECOSTAL HERALD is fighting for, and tell them of this special introductory offer. Also speak to one or more financially able and liberal persons, tell them what you are trying to do, and ask for their co-operation in putting the paper into a number of homes. Then, too, you will find a number of people who tithe who will be glad to invest a little tithe money in a fight of this kind.

Use the blanks below and send in your list within the next few days, so as to give the subscribers the benefit of the full 25 weeks.

### **Pentecostal Publishing Company, Louisville, Kentucky.**

Enclosed find \$..... for which please send *The Pentecostal Herald* weekly from now until January, 1928, to the following:

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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

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## LET THE WORK BE THOROUGH.

By The Editor.

**E**NTIRE sanctification is wrought in the believers' soul by the baptism with the Holy Ghost. The gift of the Holy Ghost is, so far as we know, instantaneous. He descended like a dove and alighted upon our blessed Lord. He came "suddenly" on the day of Pentecost. So it was at Samaria, at the house of Cornelius, and at Ephesus when Paul preached him to the disciples. A man can no more grow into the baptism with the Holy Ghost than he can grow into the baptism with water. Some man administers the baptism with water; Jesus Christ administers the baptism with the Holy Ghost and fire. John the Baptist promised that he would thus baptize his disciples. On the day of Pentecost Peter said, "He (Jesus) hath shed forth this which ye now see and hear."

\* \* \* \*

But we did not wish merely to call attention to the fact that the baptism of the Holy Ghost, purifying the hearts of believers, is an instantaneous blessing, but to emphasize the fact that there must be special preparation for the reception of the Holy Ghost. The disciples themselves waited in the upper room ten days, Jacob wrestled all night, and the Psalmist said, "I waited patiently on the Lord." God, who knoweth the heart, cannot bestow the Holy Ghost, until in the heart there is that condition of grateful desire which Jesus calls "hungering and thirsting after righteousness." David says, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." Again he says, "I opened my mouth and panted for I longed for thy commandments."

\* \* \* \*

In the work of full salvation it is the wisdom of God to draw out the soul with intense longings, and most importunate prayers and desires. While our Lord was walking the earth he did not bestow his blessings upon those who came to him without testing the sincerity of their purpose and faith. Note the importunity of Bartimeus and the woman who cried after him for her daughter. Even after his crucifixion when he walked with the two disciples on the way to Emmaus, and they came to their stopping place, he made as if he would go further and they "entreated him." Before the believer's soul can exercise that faith that brings from Christ the purifying baptism of the Holy Ghost there must come into the soul such conditions of sorrow because of moral uncleanness, and desire for Christlikeness that there is not only a perfect surrender of self, but a complete consecration of self also.

\* \* \* \*

Paul gives us a good picture of a true seeker for all the fullness of God in 2 Cor. 7:11: "For, behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness is wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" Whatever the sub-

ject under discussion by the apostle when the above was written, so it is with the soul longing for the baptism of the Holy Ghost.

\* \* \* \*

There is in such a soul deep sorrow because of moral impurity; there is carefulness to avoid the appearance of evil, there is a clearing of one's self of every questionable thing, there arises in the heart a real indignation against one's own vain thoughts and foolish words; there is vehement desire for holiness and a revenge against all obstacles that would cut off a right hand and pluck out a right eye.

\* \* \* \*

I am quite ready to admit that all of these conditions may, by the word and Spirit of God, be wrought in the soul in a very short time; but I do most earnestly protest against hurrying people into a profession of entire sanctification. Let the Lord lead them on and reveal to them the great depth of their own depravity, and let their longing souls be filled with such longings for the Lord, that make all the world seem a mere trifle compared with the *one pearl of greatest price*.

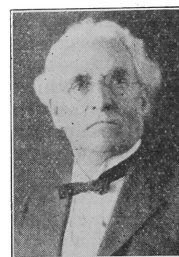
\* \* \* \*

Turn to the biographies of those men and women who have been conspicuous for purity and usefulness, out of whose lives flowed rivers of living water, and who, being dead, yet speak—they did not hear of entire sanctification one minute and profess it the next. They found out that the "old man" existed within them and that he was very tenacious of life. They knew something of hungering and thirsting after righteousness. They visited in the deep struggles of their own souls, Gethsemane and the cross. They learned to say out of the depths of their hearts, "If it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt." They also reached a point where they could say with their Lord, "It is finished." Afterwards they can say with the Apostle Paul, in Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Brethren, let us watch, that our eagerness to get men sanctified does not lead us to get men to profess the experience before they obtain it.

## Monthly Sermon.

PAUL'S CHARGE TO TIMOTHY.

Text: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, irreproachable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only potentate, the King of kings and Lord of lords." 7 Tim. 6:13, 14, 15.



In the text, we have the climax of Paul's exhortation to Timothy, his son in the Gospel. His charge to Timothy is most solemn. He says to the young minister, "I charge thee in the sight of God," and "before Jesus Christ." We understand that the inspired Apostle realizes the omnipresence of the Father

and of the Son and that he is giving his solemn charge in their presence. He refers here to the statement of our Lord in the presence of Pontius Pilate at his mock trial: "And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest." Jesus here admits that he was the King of the Jews. He certainly at this time was not crowned king nor did he have authority and rulership over the Jews, but when the ancient prophet predicted that Jesus would be born in Bethlehem of Judea, he also said that he was to rule in Israel. It was before the high priest that Jesus answered concerning his future glory and power, when the high priest said to Jesus, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." This statement of our Lord sealed his doom. It set the whole court into a frenzy of anger. We can but be reminded of that scene when we see the effect on some of our fellow beings produced by the preaching of the second coming of our Lord. They almost rend their garments.

Nothing could have been more revolting to the enemies of Christ than that he should appear again in the clouds of glory with great power, coming in his majesty and might to judge, to overthrow the powers of evil, to set up a kingdom of righteousness and peace, to cast out Satan, to cast down the principalities and powers of evil and to show "who is the blessed and only potentate, the King of kings and Lord of lords."

No man has ever lived who enjoyed a more unquestioning, unlimited and triumphant faith in Jesus Christ than the Apostle Paul. Some months ago, Dr. Fosdick, who is one of the most pronounced and prominent preachers of modernistic doubt with reference to the Virgin Birth of Christ, the divine inspiration of the Bible, and the New Testament account of the miracles wrought by Christ, in one of his sermons, seeking to produce doubt in the minds of his hearers on the all-important doctrine of the Virgin Birth of our blessed Lord, claimed that the founders of various ancient religions were supposed to have come into existence from God in some supernatural way. He undertakes to sum-

(Continued on page 8)

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# THE PENTECOSTAL FULLNESS.

Rev. G. W. Ridout, D.D., Corresponding Editor.

**I** have never doubted, but always believed that Pentecost was not only a great event recorded in Acts 2 when the Holy Ghost fell upon the church and the dispensation of the Holy Spirit was ushered in, but that Pentecost was become a distinct experience in the life of every believer and that it should be sought for with the utmost diligence and perseverance.

Rev. S. Chadwick, of Cliff College, recently wrote in Joyful News what Pentecost meant to him. He said in part:

"I have written and preached much on the Holy Spirit, for the knowledge of him has been the most vital fact of my experience. I owe everything to the gift of Pentecost. It came to me when I was not seeking it. I was like Saul, who found a kingdom when he was looking for his father's asses. I was about my Heavenly Father's business, seeking means whereby I could do the work to which he had called and sent me, and in my search I came across a prophet, heard a testimony, and set out to seek I knew not what. I knew that it was a bigger thing and a deeper need than I had ever known. It came along the line of duty, and I entered in through a crisis of obedience. When it came I could not explain what had happened, but I was aware of things unspeakable and full of glory. Some results were immediate. There came into my soul a deep peace, a thrilling joy, and a new sense of power. My mind was quickened. I felt that I had received a new faculty of understanding. I do not think it is any exaggeration to say that I became aware of a new mentality. Every power was alert. Either illumination took the place of logic, or reason became intuitive. My bodily powers were quickened. I had given the impression when I first went to tackle my job that I was years older than I was, then something happened and I became young. There was a new sense of spring and vitality, a new power of endurance, and a strong man's exhilaration in big things. Things began to happen. What we had failed to do by strenuous endeavor came to pass without labor. It was as when the Lord Jesus stepped into the boat that with all their rowing had made no progress, immediately the ship was at the land whither they went. It was gloriously wonderful."

Rev. Andrew Murray, that matchless writer on Divine things, puts the blessings of Pentecost in the following manner. He shows it as a Seven-fold Blessing:

- 1.—The abiding presence of Jesus. "This was the source of all other blessings that came at Pentecost."
- 2.—The life and power of sanctification. "This in very truth is still the only way of a real sanctification, a life that actually overcomes sin."
- 3.—A heart overflowing with love. "The Spirit, the disposition, the wonderful love of Jesus, filled them because he Himself had come into them."
- 4.—Weakness changed into strength. "It is the joy of the blessing of Pentecost that gives courage and power to speak for Jesus, because by it the whole heart is filled with him."
- 5.—The Scriptures were illumined from heaven. "The whole of their ancient Scriptures opened up before them; the light of the Holy Spirit in them illumined the Word."
- 6.—The blessing blessed others. "Alike in preaching and in the daily life of a servant of Christ, the full blessing of Pentecost is the sure way of becoming a blessing to others."
- 7.—Pentecost makes the Church what it ought to be. "The power of Jewish prejudice and of pagan hardness of heart was overcome, and the Church of Christ won glorious triumphs. This grand result was achieved

## HOW TO READ THE WORD.

By Geo. Muller.

- 1.—Read the Scriptures regularly through.  
Read, alternately, portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off, and begin there next time. When you have finished each Testament, begin it again.
- 2.—Read with prayer.  
You cannot by your own wisdom understand the word of God. In all your reading of the Scriptures, seek carefully the help of the Holy Spirit. Ask for Jesus' sake that he will enlighten you.
- 3.—Read with meditation.  
Ponder over what you read. The truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal.
- 4.—Read with reference to yourself.  
Never read only with a view to instructing others, but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself: "How does this affect me?"
- 5.—Read with faith.  
Not as statements which you may believe or not, but as the revealed word of God. Receive every word as true, with simple childlike trust. Rest upon the promises. Read them as made for you.
- 6.—Read in order to carry into practice.  
We must accept his Word as being the revelation of his will. In it he tells us what to be and what to do. He expects us to be "obedient children."

simply and only because the first Christian Church was filled with the Spirit. He dwelt in them and wrought in them all his wondrous deeds. It is to this same experience that the Church of Christ in our age must come back. This is the only thing that will help her in the conflict with mere civilization or paganism, with sin or the world. *She must be filled with the Spirit.*"

Think of what Pentecost meant to Peter. Dr. W. H. Griffith Thomas states the transforming effect of Pentecost upon Peter in the following manner: (See his book, "The Apostle Peter" published by Sunday School Times, Philadelphia, Pa.)

1. *Old excellences confirmed.*  
Courage (John 18:10; 1 Pet. 3:15; 4:13).  
Energy (John 21:3; 1 Pet. 5:8, 9).  
Zeal (Matt. 14:28; 1 Pet. 1:13, 22).  
Promptness (John 20:4; 2 Pet. 1:10).  
2. *Old deficiencies supplied.*  
Steadfastness (1 Pet. 5:10; 2 Pet. 1:10, 12; 3:16, 17).  
Humility (1 Pet. 5:6, 7).  
Tenderness (1 Pet. 2:11; 4:12; 5:1; 2 Pet. 1:1, 12; 3:1, 14).  
3. *Old tendencies transformed.*  
Self-satisfaction (Matt. 17:4) into meekness (1 Pet. 3:15).  
Selfishness: "What shall we have?" (Matt. 19:27) into unselfishness: "Such as I have give I" (Acts 3:6).  
Presumption (Matt. 14:28) into godly fear (1 Pet. 1:17).  
Thoughtlessness (Matt. 16:22) into spiritual experience (1 Pet. 5:6, 7).  
Impulsiveness (John 13:37) into well-directed enthusiasm (1 Pet. 2:12; 3:16).  
4. *Old lessons remembered.*  
About faith (John 20:29; 1 Pet. 1:8).  
About humility (John 13:4-8; 1 Pet. 5:5).  
About death (John 21:18, 19; 2 Pet. 1:14).  
About watchfulness (Luke 12:35; 1 Pet. 1:13).  
About service (John 21:15-17; 1 Pet. 5:2).

Pentecost brought to the early church a new baptism of Faith and Courage and Endurance. The Personal Pentecost will do the same today. Some one has written of Faith thus:

Faith came singing into my room,  
And other guests took flight;  
Fear and Anxiety, Grief and Gloom  
Sped out into the night.  
I wondered that such peace could be;

But Faith said gently, "Don't you see,  
They really cannot live with me?"

Pentecost brings to the Believer new powers. It awakens and develops and inspires new gifts. The story is told of a young American artist who sat in a National Art Gallery in Europe trying to copy a famous painting by one of the old masters. Day by day he patiently toiled at his easel, but with fruitless results. His work was a poor imitation of the original. One day he fell asleep, and as he slept he dreamed. He dreamed that the spirit of the old master came and took possession of his brain and hand. Eagerly he seized his brush, and taking a fresh piece of canvas rapidly reproduced the masterpiece before him. It had the artistic finish and touch of genius of the original. But the poor artist awoke to find it all a dream; and in bitter disappointment he applied himself to his hopeless task.

Pentecost begets dreams (Acts 2:17) but thank God they are dreams which can be realized. Let our prayer be that of Frances Ridley Havergal.

"Live out Thy life within me,  
O Jesus, King of kings;  
Be Thou Thyself the answer  
To all my questionings."

Pentecost leads the believer to a new realization in personal experience of the passion of God's love.

Dr. Daniel Steele writing on Paul's prayer in Ephesians 3:16-20 says:

"That ye may be able to comprehend with all (perfected) saints, what is the breadth and length and depth and height." The breadth and length of what? Paul has failed to say except by implication in the next verse, from which we infer that it is "the love of Christ." In what sense St. Paul has applied these geometrical dimensions to love, an immaterial quality, it is difficult to determine. But we believe that their meaning is to be sought in the logic of Aristotle, in which St. Paul must have been drilled in the university town of Tarsus, the most celebrated seat of Grecian learning east of Athens. The Greek logicians employ the term breadth to denote the *extension* of a notion, the number of individuals to whom it will apply, as for instance *man* includes every being possessed of human attributes. The term *depth* denotes the *intension* of a notion, the aggregate of qualities which lie piled up one upon another, in one individual differing him from all others. Sir William Hamilton adds to these logical terms a philosophical term, namely, *protension*, applicable only to time or extended duration. It is a remarkable fact that as soon as love is fully shed abroad in the believer's heart, he immediately overleaps the limitations of his theology, if it has been so unfortunate as to be educated in the belief of a limited atonement and of the mercy of God cribbed and confined to a personal election, and he feels irresistibly drawn toward every lost sinner as the object of Jesus' mighty love. Hence it is that the missionary spirit is so intense in fully consecrated souls. They have been brought into the most intimate sympathy with the breadth of Christ's love. They plunge into the moral cesspools in our great cities, to pluck lost men and fallen women from the fires of perdition, which are beginning to kindle upon them. The secret motive power which impels them to go down into these pits, and cheerfully breathe the fetid miasmas which settle there, is that they know by experience the amazing breadth of Jesus' love.

"He left his Father's throne above,—  
So free, so infinite, his grace,—  
Emptied himself of all but love,  
And bled for Adam's helpless race.  
'Tis mercy all, immense and free,  
For, O my God, it found out me!"



## MODERN APOSTLES OF FAITH.

Rev. C. F. Wimberly, D.D.

## CHAPTER XXI.

BISHOP ISAAC W. JOYCE.

**I**N the traditions of every religious denomination there are outstanding characters; they rise like the peaks of a mountain range. Methodism has produced some great pastors, great evangelists, great parliamentarians, and great religious statesmen. But how rarely do all these qualities obtain in one man. The evangelist cannot have all the qualities of the careful pastor, and vice versa; the pulpit orator finds himself worried and taxed by the strenuous details of pastoral duties; some of the greatest executors and administrators of church affairs are dull uninteresting preachers.

Among the towering high lights of Methodism there was one who comes more nearly combining in all these qualities than perhaps any other—Isaac W. Joyce, of sainted memory. He had a marvelous complex personality, with decided powers of evangelism; also he was an executor, and did big things in the church, and a religious leader and statesman, all blending in an extraordinary degree. At no time did he lose interest and oversight of the program of the church throughout a long life of service.

Bishop Joyce continued until the end, an ardent, active promoter of revivals, according to the ideal and customs of Methodism in her best days. He closed his earthly career at the Red Rock Holiness camp meeting, near Minneapolis, Minn. His last public message was delivered from that platform, giving full approval to the spirit and doctrines proclaimed there. That Bishop Joyce was there an advocate of the type of evangelism, long since obsolete in Methodist churches, gives him a place among the Chief Shepherds of Methodism which cannot be duplicated without reaching far back to the days of Asbury and McKendree. Bishop Joyce stood for the highest things of Wesleyan Methodism, and without new interpretation or new emphasis, he believed and preached the doctrines of his beloved church. Isaac W. Joyce was a great pastor, a great revivalist, and a great church leader.

Ohio is a state with unusual distinction, having given to the nation presidents and bishops far above her quota; it is the fatherland of presidents and bishops. "Born in Ohio for political purposes," once said a wit in Congress; but the state has given to Methodism thirteen bishops. This is due to the fact that, Ohio, like Texas, in Southern Methodism, holds a balance of power, there being four large conferences in the state. The early pioneers of Methodism almost pre-empted that part of the country. Bishop Joyce was born in poverty, but there coursed through his veins the blood of the purest Irish stock, from Galway County, Ireland.

The Joyce family belonged to the British and Welsh line of nobility. The ancestors still own large tracts of land in Connaught County, and they are of such prominence that the historians call it "the Joyce country." A genealogist says the family was first of the "Jorz" stock, and belonged to the Normans, who conquered England, and such records are extant, dating back to the Twelfth Century. While all such human distinctions are found among his ancestors, and are highly regarded by some, he cared absolutely nothing for them. He used to say, "the most useless coat a man could own, was a Coat of Arms." However, he inherited the sturdy, courageous Norman character, and it was fused with the warm Irish temperament—a rare combination.

On a very humble farm in Hamilton Co., near Cincinnati, Ohio, Oct. 11, 1836, Isaac W. Joyce was born. In the year 1850, the

family moved to Indiana, and settled near Lafayette, not far from a place made famous years before by the "Battle of Tippecanoe," led by Gen. William Henry Harrison, against "The Prophet", a famous chief, and brother of Tecumseh. Near this battlefield, in a log hut, covered with morning glories, young Joyce spent his boyhood days. There are no unusual Lincoln stories connected with his early life; it was the drab, uneventful drudgery of a poor family, barren of intellectual and cultural environments. Hard manual labor all the spring, summer and autumn, with a few winter months at the district school. But with all this, the young man possessed an innate love for all nature—the woods and streams—teaming with animal and bird life; these were his first and most valuable curriculum.

The early life of young Joyce, as before mentioned, was that of woodman, but not so barren as the stories of Edward Eggleston would indicate. Rural schools were of a high order, in that locality. Just at the time he had finished the district school, the big event of his life happened—his conversion. The story of his conversion was unique. One hot July night in 1852, he with some of his fellows were coon hunting; some way he got separated from his companions, and was for a time lost. Then he heard singing and saw a light through the trees. It happened to be a protracted meeting in a schoolhouse, conducted by Rev. David Brown, a United Brethren minister. He went in and became interested, and when the call was made, went to the altar—a rude "mourners' bench", and was genuinely converted.

Of course, young Isaac joined the United Brethren Church, was baptized in Wabash river, and very soon felt the call to preach. Whereupon he entered Hartsville College, a small school of that denomination. Like scores of other men who have done great things in the world, he had no means wherewith to pay school expenses. He worked his way by doing manual labor for the members of the faculty—building fires and chopping wood. He went two years at this school, from 1854 to 1856. Then he taught school for some time; but never gave up his desire for a finished college education. Even after entering the ministry, and before, while teaching, he kept up his studies, and in the year 1872, received his degree from Asbury College, now DePaw University. Bishop Joyce was an ardent promoter of higher education, and urged all young men entering the ministry to secure the best possible preparation.

While in Hartsville College, young Joyce was granted local license in the United Brethren Church, but when teaching school in Rensselaer, Ind., he attracted the attention of the Methodist preacher because of his unusual gifts, and this fact was communicated to his presiding elder, who also sought his acquaintance, and resulted in Isaac W. Joyce transferring his membership to the Methodist Church. He had already become familiar with the limitations in the line of opportunity of the church of his first love. It was Granville Moody who saved Isaac W. Joyce to Methodism. He was given work as a "supply" in the Northwest Indiana Conference, and assigned to Rolling Prairie Circuit, with sixteen appointments.

His worldly possessions consisted of a horse given to him by his father, saddlebags, Bible, Hymn Book, Discipline, and two dollars and twenty-five cents. Thus he started for his field of labor, one hundred and fifty miles distant. He went without food that his horse might eat and make the journey. Thus began the career of one of Methodism's brightest lights. He was admitted "On Trial" the following year. It was on this first charge that he met the young woman

who afterwards became his loving helpmeet and companion to the end of his life-long pilgrimage—Miss Caroline Bosserman.

In 1860 Bishop Simpson sent him to what was known to be the hardest appointment in the conference. But with a genuine experience of salvation, with tact and unusual pulpit ability for a young man, soon won for him a place of continuous promotion. At the age of thirty-two he was made presiding elder of the Lafayette District, a new and a larger responsibility, which he discharged with great success. The whole district was under the impact of a revival, directed in a general way, by the zealous young leader. By the request of the official board he was appointed to the large Trinity Church of Lafayette. For ten years he sustained himself in that cultured center and college community.

Because of failing health, he took a supernumerary relation, and went to Baltimore by invitation, to serve an independent Methodist Church, with the privilege of resting in the country to regain his health. He was urged to continue in Baltimore, but refused unless this church would become regular in the Methodism of Baltimore. A condition growing out of the war made this impossible, so he returned to Indiana, and was appointed to the church in Greencastle, the most commanding charge of the conference. After serving there with the same success as had always attended his ministry, he was transferred to the Cincinnati Conference, and appointed to St. Paul, a great downtown church struggling to hold its place. This was in 1880, and the popular pastor of the big church soon became a positive influence in the city. An auditorium seating at least 2500, was soon filled, and some mighty revivals were held, promoted by the pastor.

At the end of three years, Dr. Joyce was appointed to Trinity Church, Cincinnati, only a few blocks from St. Paul. It was while pastor of Trinity that he secured the services of Rev. Sam P. Jones of Georgia. It was a bold move, and was done over the protest of his fellow pastors; but it was a meeting that made history in Cincinnati. The church could not hold the crowd from the opening service. Then the great Music Hall was rented, and the pastor assumed the whole obligation for the expense. Literally hundreds of souls were saved, and the churches of the city strengthened. The finances were easy and overflowing. The meeting was a success from the beginning, and at every angle, and to no one was the success more clearly shown than to the pastor of Trinity, who had boldly undertaken it. It was said that 40,000 pennies were contributed in the collections—given by children and poor people.

The influence of Dr. Joyce can be seen further in Cincinnati by the fact that at the close of his pastorate of Trinity, he was again appointed to St. Paul. But we wish to pause here for a moment; there is always a minor key in the finest music; the rise to the pinnacle of success with an Apostolic commission, was not all congratulation and applause. "When a man gets tall enough to be seen above the crowd, he becomes a target for the shafts and poison arrows of petty rivals." This is just as true among ministers as any other vocation. The envious and jealous men sought to discount and misrepresent him; his heart was made to ache many times by the unkind and hateful criticism of his brethren.

He was elected to the episcopacy in 1888, to the surprise of a large part of the church, but the action of the General Conference met with the hearty approval of all Methodism of Ohio and Indiana. An earnest effort was made to secure his residence in Cincinnati, but he was sent to Chattanooga, where

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OF ASBURY THEOLOGICAL SEMINARY

# Why Christians May Not Accept Evolution As It Is Taught.

Rev. W. M. Young, A. M., Sc. D.

**S**O much depends on definition that we will not attempt to define evolution, but accept the definition of an evolutionist. Probably most evolutionists will accept LeConte's definition, which says: "Evolution is (1) continuous progressive change, (2) according to certain laws, (3) by means of resident forces." The development of the embryo of the hen's egg into a full grown cock is, he says, the type of all evolution. He says further: "The process pervades the whole universe and the doctrine covers alike every department of science—yea, every department of human thought." We can readily see that the hypothesis of evolution is, indeed, practically controlling every department of human thought. Theologians are toning down their teachings to correspond with this theory. The providence of God, the validity of prophecy, the potency of prayer, and all belief in miracles, are being denied in order to conform the belief of the church with this falsely so-called science.

In the first place, we are compelled to deny that LeConte's type of all evolution in the development of the embryo of the hen's egg into a full grown cock actually covers the whole scope of that which is claimed for evolution. The development of the embryo of the hen's egg is only a type of growth which we see all about us in nature, something which nobody denies. Evolution, as it is taught, is something far different, as Philip Mauro points out when he says: "It seems hardly necessary to remind the reader of the difference between evolution and growth (which may characterize a creature). Evolution is the development of a thing or set of things into something else. Growth is the development of an organism into itself; i. e., its maturity; first, the blade, then the ear, then the full corn in the ear."

LeConte's first proposition is that "Evolution is continuous progressive change." We may profitably consider where this "continuous progressive change" is found. Is it in the inorganic realm, in the organic, or the spiritual? The best modern science disproves "continuous progressive change" in the inorganic realm. Sir Ernest Rutherford says: "It is now well established that the radio-active substances are undergoing spontaneous transformation, and that their characteristic radiations—the alpha, beta, and gamma rays—accompany the actual disintegration of the atoms. The transformation of each atom results from an atomic explosion of an exceedingly violent character, and in general results in a liberation of energy many million times greater than from any equal mass of matter in the most vigorous chemical reaction."

Dr. L. Franklin Gruber says: "It has been shown by Sir J. J. Thomson, that in a Crookes' tube other elements give off two kinds of hydrogen and helium. In other experiments by Sir William Ramsay, *et al.*, it has been shown that apparently all elements at least partially decompose with the resultant production of hydrogen gas. Therefore, that disintegration is probably going on in all elements, though less apparently so, is altogether probable. If biologists speak of *evolution*, chemists can with considerably more certainty, and with apparently more truthfulness, speak of *devolution*. And in the ultimate upshot, devolution rather than evolution is the great moving principle in the present universe. And, of this devolution, so-called evolution might be only the ascending of a local wave that is surely to break against the rocky barrier of the eternal shore to end in quiescence."

IS THE UNIVERSE RUNNING DOWN?

Professor George Thomas White Patrick says concerning this question: "Another puzzling difficulty in the mechanistic philosophy is one which arises in connection with the second law of thermo-dynamics. According to the law in question, throughout the world of lifeless things there is a continual loss of available energy due to the fact that in all transformations of energy some of it becomes unavailable for doing further work by passing into the form of diffused heat and being radiated into space. We may transform the latent energy of our forests, our coal-beds, and our deposits of oil, into kinetic energy to drive our cars or carry our messages, but some of it is always lost in every energy transformation. The Universe must, therefore, be running down and tending to equilibrium."

J. Arthur Thomson says of the law of conservation of energy that "it is rather a pious opinion than an established fact." Dr. Patrick says further: "Thus it comes about that the atom, instead of being, as was formerly thought, a stable and imperishable entity, has all the marks of being a created thing. It seems to be a kind of structure and storehouse of energies. It seems as if some one or something had made it and stored up the energy in it. Probably this creative process has extended through inconceivable ages of time, taking the form, perhaps, of an inorganic evolution, in which the heavier elements have been evolved from the lighter gases in some 'cosmic crucible.' If this be true, we instinctively wonder what the agency is which has accomplished this. This is all, of course, very speculative. Here and now it seems to be the reverse process which is going on, the disorganization rather than the creation of the elements."

Dr. James W. Lowber says: "There is going on in the visible universe a constant dissipation of energy, and the time must come when it will be exhausted. Man may remain in the material universe a long time, but the great catastrophe must ultimately come. Our system is rapidly spending its very life and energy, and even the great sun himself is growing cold. This is true of the entire visible universe; and if man is destined anywhere to find an eternal home, it must be in the invisible universe."

Perhaps enough has been said to show that "continuous progressive change" is not found in the inorganic kingdom. I have no doubt that God is able to recharge his batteries and to keep his universe running as long as he sees fit, but I see no reason for believing that inorganic matter is going through a process of "continuous progressive change."

## IS THERE CONTINUOUS PROGRESSIVE CHANGE IN THE ORGANIC WORLD?

Two principles are found in the condition of organisms, the one is that of progress, the other that of regress. Wonderful developments are possible with plants and flowers under the cultivation of the hot-house and with the care of a Burbank or some expert florist or horticulturist, but the same flowers and plants when left to themselves will soon show signs of degeneration. The finest strawberries in your garden, if planted out on the common or in a pasture lot, will soon revert and become like a common wild variety. I have gone out into an old cemetery and seen roses that were planted many years ago, and they had retrograded until the original planters would hardly have recognized them as the same variety.

## WILL BIRDS AND ANIMALS REVERT?

Henry Drummond was an evolutionist, yet he taught reversion to type. He showed that if the most highly developed pigeons and doves were left on a lonely island for a certain number of years they revert to an original type, a slate-colored bird with one white spot. Sir William Dawson shows that pigs will return to less than the original, become

miserable wild hogs, in a shorter time than three hundred years. Prof. E. D. Cope says: "The retrogradation in nature is as well or nearly as well established as evolution."

## WILL MAN ALSO REVERT?

Dr. Lowber says: "The philosophy of history clearly teaches that civilization was learned from without, and that no really barbarous nation has ever been able to initiate civilization. All tradition seems to point back to the fact that primeval man had a knowledge of Supreme Being. It is a fact that barbarous nations believe that there was a time when they were more highly civilized. Evolution alone cannot account for these facts. As races, men may so degenerate as to die out, but man never reverts to any type of monkey." Dr. J. H. Breasted in his "History of the Ancient Egyptians" shows that about five thousand years ago Egypt had a great civilization. How much evolution has Egypt shown in five thousand years? How much has China progressed in four thousand years except where that country has been touched by a Christian civilization? Wherever the Spirit of Christ touches a man or a nation, there is progress; but, left to themselves, men and nations go down. Oscar Wilde and Babylon are no exceptions. Even those who have once been enlightened, when they reject God and turn back to sin, sink to unthinkable depths. I find no "continuous progressive change" except in the soul that is saved and sanctified by the blood of Christ and the agency of the Holy Spirit.

## Join the Evangelical Methodist League.

We have great reason to rejoice over the gracious work being accomplished in the great tent camp meetings under the League tents. The number of these tents ought to be largely increased. Send in your name and address with one dollar, become a member of the League and help to carry on the good work of revivals among neglected and lost people.

Remember that our Lord has taught us that one human soul is worth more than the whole world. No work can possibly be so great and blessed as the winning of human souls for Christ and eternal life. Send your name and address with one dollar to The Pentecostal Publishing Company, Louisville, Ky., become a member and help us to press the great work of full salvation.

The Second Annual Conference of the American Methodist League will be held in Louisville, Ky., Sept. 23, 24, and 25. We look for a great gathering and the gracious blessing of the Lord on us at that time. Make your arrangements to be present.

Faithfully your brother,

H. C. MORRISON, Pres.

I have been perhaps the most voluminous writer of my day, and it is a comfort for me to think that I have tried to unsettle no man's faith, to corrupt no man's principles, and that I have written nothing, which, on my death bed, I would wish blotted out.—*Sir Walter Scott.*

## The Optimism of Premillennialism.

This book from the pen of our Editor, Rev. H. C. Morrison, is just off the press. It offers a new and very suggestive line of thought on the ever interesting subject of the SECOND COMING OF CHRIST. The book is printed in clear type on good paper, neatly bound and contains nearly 150 pages. The price is \$1.00. Send same to Pentecostal Publishing Co., Louisville, Ky., get the book and read it. You will find it optimistic, scriptural and thought provoking. The writer introduces a line of thinking on the subject of the coming of our Lord, that will interest the reader.



## Authenticity and Inspiration of the Scriptures.

REV. Z. T. JOHNSON, A.M.

### CHAPTER II.

IS THE BIBLE COMMENSURATE WITH WHAT THE STANDARD OF REVELATION OUGHT TO BE?



HERE is an objection to some of the statements above set forth, on the ground that the Bible is full of errors and contradictions; and that this being true, it cannot be the Word of God in which we are strictly to believe; but that it is given only as a guide to morals. There is not a more dangerous heresy in all the land today. When men come to believe that the Bible is not the true Word of God, and that its demands are not imperative, there will follow a resultant lack of faith that will unhinge all our spiritual concepts, and throw us into confusion and distrust. If it be not the revelation of God and His will concerning us, then it is no more than any other literature. It is only fair then, to ask, Is the Bible more than any other literature to man? If God has made a revelation of himself is this Book commensurate to what that revelation ought to be?

We might quote from it such words as these, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." But when we do, the objection is raised that we are begging the question, and putting up its own claims for itself. There seems to be the idea also, that when we turn aside from the realm of Bible statements, that we can find nothing from which to argue. In their eagerness to do away with the supernatural men raise themselves above simple thinking, and get lost in what they think are "big" ideas. The best way we can get to the bottom of this question is to do some simple thinking. Are there any ideas produced in the Bible that cannot be thought of as coming from any other source than the Divine? It might be well to consider them, if any can be found.

Once "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him; Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." What? Who ever heard of a man being born again? "Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto you, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be?" Man knew that he was a sinner, but he had not the true concept of what sin does in producing spiritual death; and here was a man that was brought face to face with the fact that he was not alive, and that no man is alive in the spiritual sense who is in sin. He was introduced to a term that revealed the significance of sin and the greatness of his need, and he could not understand it. Does the Koran reveal a truth like this? Do the classics of

Confucius anywhere present so astounding revelation? Can there be found in any of the religions of the world and the cults of the races such a proclamation? It must be admitted that no human intellect could conceive of such a gigantic revelation and transmission of Divine Truth. God was the sole author and giver of it, and the Bible is the medium through which it has reached humanity.

Another truth that mere human thinking could not have produced is found in John 3:16-18: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Here is the mystery of the ages. In these words is wrapped up the whole kernel of the Gospel of salvation for all men from all sin. Who could have conceived of the idea and proclaimed salvation through the coming of a man into the world? What mind could have grasped such a stupendous story, and told of a babe wrapped in swaddling clothes lying in a manger, in whose life lay the powers of the Infinite, and through whose death and resurrection there could come reconciliation for estranged, lost, and sin-sick souls, and a salvation that would release from all condemnation? Who could have woven into words like these the story of Christ leading the woman of Sychar into the knowledge of the truth; "If thou knewest the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water—Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life"? Who could have thought of Jesus as the light of the world, the bread of life, the good shepherd; as being one with the Father, as the mighty God, the Prince of Peace; as the Way, and the Truth and the Life? Here are facts that the mind staggers at when related, and how could human mind have conceived and propounded such? It is impossible. The other religions of the world reveal this impossibility. As Robert E. Speer says in his book, Christianity and the Nations, "*Hinduism* teaches that God is near; but forgets that he is Holy. *Mohammedanism* teaches that God is great, but forgets that he is loving. It teaches that he is a King, but not that he is a Father. *Buddhism* teaches that this earthly life is fleeting, but it forgets that God sent us to do work, and that we must do it while it is day. *Confucianism* teaches that we live in the midst of a great framework of sacred relationships, but it forgets that in the midst of these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home. What other religions forget, or never knew; Christianity tells us in the fullness of its truth." We can find only one answer to the question as to why this is true, and that is that the Peerless Book that reveals Christianity to us is inspired of Almighty God.

There is another fact that we might discuss concerning the validity of the claim of the Bible to Divine Inspiration. That is its teaching in regard to personal communion with God. The soul instinctively believes in and fears God. It stands in awe of the Divine; and nowhere outside of the pages of the Book of books do we find any teaching that man may have personal touch and conversation with God. But when we turn to this Book we find it filled with such teaching. It gives us the first intimation of personal communion in Genesis 3:8: "And they heard the voice of the Lord walking in the garden in the cool of the day;—and the Lord called unto Adam and said unto him, Where art

thou?" We find it in the life of Abraham who was called the friend of God. It is set forth in the prayer of Jacob at the brook when he wrestled with the angel and said to him, "I will not let thee go, except thou bless me." God strengthened the faith of men in it when he appeared to Moses in the burning bush, and talked with him there. He gave it greater significance when he spoke to the prophet Elijah. We see it in marvelous results when Isaiah had his vision in the temple; and when he cried out because of his sin God answered him by sending the angel with the live coal from off the altar, who said, "Lo, this hath touched thy lips, and thy iniquity is taken away, and thy sin is purged." We see it wonderfully manifested in the life of Jesus, who continually went apart from the multitudes to pray. It is revealed in the life of the Apostle Paul, who heard the voice of Jesus calling him to service. The early church knew of its great power when they prayed, and God heard and delivered Peter out of prison. John caught new visions while on the isle of Patmos; and was enraptured with what he saw and heard. The God of whom the Bible speaks is a personal God, with mighty love for men, who delights to talk with and have fellowship with his children. Prayer, then, the call and response of personality to personality, the finite to the Infinite, is revealed to men as their privilege only within the pages of the sacred Word of God.

(Continued—)

### The Red Road to Royalty.

The above is the attractive title to a new book which has just appeared from Fleming H. Revell Company of New York, written by Rev. L. R. Akers, D.D., President of Asbury College. The book is printed in clear type on excellent paper, neatly bound, and in every way very attractive. It contains 188 pages and is made up of ten sermons and addresses by Dr. Akers. It is beautifully written, clear and strong on most interesting and vital subjects. The price is \$1.50. It can be had from The Pentecostal Publishing Co., Louisville, Ky., and is well worth the price and the time of reading. Send and get the book. It would be an ideal present for a young man.

H. C. MORRISON.

God knows I'm not the thing I should be,  
Nor am I even the thing I could be,  
But twenty times I rather would be  
An atheist clean,  
Than under gospel colors hid be  
Just for a screen. —Burns.

### The Last Time.

It was a season of some religious interest in the Church that we attended. After our pastor had delivered a faithful discourse, he asked my husband if he would exhort, and make reference to some solemn instances of mortality that he had witnessed the preceding night. My husband did so. During his solemn appeal to those who were unprepared to meet God, three young men hastened out of the house, with noisy steps, and an excited manner. "This is the way the Methodists are always trying to frighten the people," said they, in angry tones, as they hurriedly left the house of the Lord. It proved to be the last time for two of those profane young men. The next morning, at an early hour, they were all three at a large establishment, when the steam boiler in the lower part of the building exploded, and a large number of persons were blown into mid-air, and some to an almost incredible distance, while others were buried beneath the ruins. Two of those young men perished. One only of the three was left, and he was dug out of the ruins.

Have you spoken to your neighbor about our 50-cent offer? We are depending on you to say that word for us. Don't fail us!

## MODERN APOSTLES OF FAITH.

(Continued from page 5)

the delicate task of caring for the church in the Southland was given over to him. This work he did with such tact, that it won the love and friendship of all who knew him.

We wish to mention but one feature of his work as a bishop, which gave him added strength and influence. While pastor of St. Paul, he attended the Epworth Heights Camp Meeting, and under the preaching of Dr. William Jones, he sought and received the experience of entire sanctification. After he became bishop, he never failed to place the emphasis on this higher experience. He took with him such men as Dr. Samuel Keen, Dr. E. S. Dunham, McDonald, and Inskip; his conferences were scenes of great religious awakening. On this point, we quote his own words: "When I am resting under the flowers I want it told as a memorial that I had this blessing of entire sanctification, as a work of grace by faith in the blood of Christ, subsequent to regeneration."

He was stricken while preaching at the Red Rock camp meeting, which was not far from his last residence at Minneapolis. It was on Sunday morning, July 2, 1905; the sermon was one of unusual power and unction. But before he finished he was seen to be sinking, and was caught in the arms of Dr. H. C. Morrison, whom he loved devotedly. After he was carried to his room, there was such an awe upon the people, that sixty-five souls were swept into the kingdom that day. Four weeks later his spirit went home, but there remained a halo of glory on his brow. A biographer says this about him: "I most confidently believe that Bishop Joyce came as near to the New Testament of what a bishop ought to be in the Church of God, as is possible for flesh and blood."

## THE HEART OF THE SONG.

REV. RAYMOND BROWNING.

The congregation was singing that song which begins

"There's within my heart a melody  
Jesus whispers sweet and low,  
Fear not I am with thee, peace be still,  
In all life's ebb and flow."

My mind went back through the years to the time when I met the author, Luther Bridgers, in a little country church in North Carolina and heard him sing with wonderful sweetness and power. There was something so radiant and beautiful about the faith of this strong and attractive young man, and something so winsome and potent in his preaching that the occasion of our first meeting is indelibly stamped in my memory. It was also the beginning of a friendship that has remained unbroken although our paths cross only at wide intervals. Some years after our first meeting I saw him and heard him tell of his very romantic courtship and marriage to a lovely Kentucky girl, and how God had smiled upon them, and three little boys had come to cheer their hearts and home. He said, "Ray, I am praying God to call all three of my precious boys into the ministry. Wouldn't that be wonderful if all of them should preach?" It was about this time that he wrote the song from which I have quoted. One of the stanzas was as follows:

"Though sometimes he leads through shadows deep,

Trials fall across the way,

Though sometimes the path seems rough and steep,

See his footprints all the way."

When one knows what happened later those words seem prophetic. How little did Luther Bridgers dream that soon he would have to pass through the deep shadows. In after years he told me the tragic story. He

left home one morning to conduct a revival campaign in a neighboring Kentucky town. His wife and children walked with him to the gate and kissed him goodbye. When he was about to turn the corner of the block he looked back and there stood the little wife with the baby boy in her arms, and a little fellow on either side and they were all throwing kisses and saying "Goodbye Daddy." He waved them a last goodbye and then ran to catch the train. He was gone two weeks and the last Sunday night of the revival he went to his room after the closing service and fell asleep. About one o'clock in the morning he was called to the telephone and a voice over the phone said, "Is this Mr. Bridgers?" "Yes," he replied. "Mr. Bridgers, we are sorry to tell you, but your house caught fire tonight and burned and your wife and children have been burned to death." I said, "Luther, what did you do?" He said, "It seemed to me that the devil just laughed at me and said, 'God doesn't love you.' You were away from home and couldn't protect your family and now they have all been swept away in flame. Are you going to worship a God like that?" Bridgers said, "I dropped on my knees by that phone and prayed and said, Lord, I have preached this gospel to other people and told them it would comfort them in every hour of sorrow; grant that this same gospel may comfort me."

In spite of that mighty sorrow that broke over him like the surge of the sea there came to him a great sense of the nearness of God and the almighty arms were about him. But next day he had to go back to Harrodsburg and stand in the ashes of what had been their home. He saw them pick up a few little charred bits of bone—all that was left of the little family—and put them into a coffin. He saw something shining in the ashes and stooped and picked up a melted piece of a watch that he had given his wife on her last birthday. He remembered how happy she had been, and how she had put her arms about him and told him that he was a good husband and a good father to her children. Then he said, "I couldn't bear it any longer; I turned away from that scene of desolation and started out to face the world again with an old suitcase and a broken heart."

Six weeks after the tragedy Brother Bridgers was conducting a revival meeting in Broad Street Methodist Church, Richmond, Va. The pastor, Dr. Sam Hatcher, entertained us in the parsonage. One night we were sleeping in the same room when I was awakened suddenly and Brother Bridgers was saying, "Yes, Sallie, I'm coming," and he leaped out of the bed. Then in the darkness of the room I heard him as he knelt down by his bed and began weeping and then he prayed, "O God, I don't know why this sorrow has come on me. I can't understand it, but don't let me fail. Jesus, people are watching me. Help me to be true. Help me to be true."

After he had laid down again and was breathing regularly I slipped out of my bed and turned on the light and looked at him. His head was resting on one arm and the tears were still wet on his face, but he was smiling in his sleep. Maybe he was dreaming of the little wife and the boys once more. The glory of his triumphant faith made that room a holy place. I looked down at him a moment and then said aloud, "O Luther, the greatest sermon you will ever preach to this old world is the way you bore your sorrow when the time came for you to drink the bitter cup."

Last night the congregation was singing that song, and when they came to the chorus,

"Jesus, Jesus, Jesus, sweetest name I know,  
Fills my every longing, keeps me singing as I go."

I got to thinking about what that name meant to Luther Bridgers in the bitterest trial that perhaps his heart will ever know, and it occurred to me to tell you about it. Maybe your trial is just ahead.

## In the Vale.

How do you like to go down low in the vale, quite aside from the higher walks of men, and hide away in the shade to work? It is not pleasant to nature to be hidden away from the observations of the mighty and noble, is it? But, with a sufficiency of grace, and led by the hand of the all-powerful and lowly Savior, we may find it even pleasant to get down low—very low. And here, do we not only find the low, sunken and lost, but sometimes we find the underpinning of some great superstructure of error. And here, in lowly toil, unseen by the great and wise, in omnipotent strength, may we look away at the deep-laid foundations of error, till the loud cry is heard from above, The superstructure is fallen—fallen to rise no more! It matters not, as the note of victory ascends, that he who gave the successful blow is hidden away from human applause. Some shining name may have taken the praise. But it matters not. The lowly Savior was present when the work was done. O, it is indeed good and pleasant to get down to pick up gems, and knock away underpinnings.

## Preachers Should be Ambitious.

WILLIAM R. CHASE.

Every Methodist preacher should be a man of great ambition. Otherwise he will not grow in grace. He should be ambitious to please, ambitious to give no offence, ambitious to have a good appointment, ambitious to stand high, ambitious to prosper, ambitious to be appreciated. There is scripture warrant for him to be ambitious in each of these directions. He should be ambitious "to walk worthy of the Lord unto all pleasing" (Col. 1:10); "to offend not in word" (Jas. 3:2); "that the ministry be not blamed" (2 Cor. 6:3); to have the appointment Jesus gives, "And I appoint unto you a kingdom" (Luke 22:29); to have his praise "not of men, but of God" (Rom. 2:29); to prosper by "seeking first the kingdom of God" (Matt. 6:33); and to be appreciated the promise is, "he that humbleth himself shall be exalted" (Matt. 23:12). Would that every Methodist preacher were ambitious in each of these directions! It would bar out all worldly ambitions. They are wrong, lose a man his experience, make him worldly, and no worldly-minded man has a good experience.

## Christian, Be Loyal.

God hath redeemed you unto himself; you are his own peculiar possession. "Ye are not your own, for ye are bought with a price." That price was the very life-blood of the Son of God, "who loved us, and gave himself for us." "In whom we have redemption through his blood, the forgiveness of sins." Whatever comes, be true to him. Unflinching loyalty to your Lord at all times will cost you something, may cost you a great deal; but you cannot expect to receive anything of value without paying a price for it. As a rule, the more a thing is worth, the more it will cost. I would not give a cent for a religion that did not cost me something—it would be worth nothing. If Christ is worth anything to you he is worth your all.

If you could serve Christ your best forever, sacrifice your all to him, and suffer agony untold for his sake, you could not begin to pay him the debt of gratitude you owe him for saving your soul. Has he ever failed you? Never! Be careful to be as true to him as he has been to you. "Trust ye in the Lord Jehovah, for in the Lord Jehovah is everlasting strength." *Others may fail him, you cannot.* You will find this true of many things that even good people do. Be loyal, be separate. You are not of this world any more. "Come out from among them, and be ye separate." You have been redeemed, "not with corruptible things, as silver and gold, but with the precious blood of Christ." Dare to be a Daniel. Be strong in the Lord.

CHAS. M. KELLY.



# REPORTS FROM 'SOUL WINNERS

## ENCOURAGING REPORT OF THE GOOD WORK IN THE LEAGUE TENTS.

We are glad to be able to give to our readers a number of reports of the gracious work being done on the tent campaign of the Evangelical Methodist League.

Rev. Charles Dunaway recently held two very successful meetings in one of the largest League tents in Alabama, one at Shawmust, and the other at Langdale. The Lord gave great revival. Many thousands of people heard the Gospel and several hundred were converted or sanctified. Many Christians were greatly blessed, refreshed and revived in Christian experience. Bro. Dunaway also held a very successful meeting under one of the League tents at Austell, Ga. Thousands of people heard the Gospel and several hundred souls were blessed at the altar. Among them hardened sinners were converted and devout believers entered into the experience of full salvation. Something like one hundred and fifty of those converted united with the churches. He expects to engage in tent meetings in Georgia and Florida at the close of the camp meeting season.

Dr. Morrison, our Editor, has just returned from Kansas where he held two meetings with Rev. Tom Maitland under one of The League tents. First at Argonia, Kan., in a community of excellent people. The meetings were well attended. There were perhaps not over sixteen who claimed to be definitely blessed, either pardoned or sanctified at the altar, but it was a great time of uplift and blessing to the Christian people. The second meeting was held at Wellington, Kan. The attendance was large and quite a number of people were blessed at the altar. In these two meetings not less than fifty ministers of the Gospel of various denominations, attended the services. It was a time of great seed sowing. Bro. Tom Maitland will go forward with the tent work in Kansas. Let all of the Leaguers pray the Lord to bless Brother Tom in the good work.

## GOSPEL TRIO IN COLORADO.

The Asbury Gospel Trio consisting of Evangelists James L. Hilker, Alston G. Fields, and Cyrus Hutcherson, closed the first meeting of the summer campaign on Sunday night, June 26. This meeting was held at Vernon, a small town in eastern Colorado.

This meeting began June 6 during a rainy season. The weather settled and during most of the first week attendance and interest were good, the people coming from far and near. Storms at the beginning of the second week made it impossible to hold services. On Friday evening of that week a severe western wind blew half of the tent over. The outlook for the revival seemed discouraging, but the people of God continued to pray in a daily prayer meeting and elsewhere. The third week began with settled weather and continued so throughout the week. Roads dried up and people came for miles, the tent being filled at nearly every service. Interest increased, conviction seized the unsaved as the truth was preached, and many children and young people and a few older people were saved or reclaimed. At least fifty people knelt at the altar, church members were revived, and the pastor of the M. E. Church, who so graciously co-operated with the evangelists, was greatly encouraged. The good accomplished cannot be estimated entirely by outward results for the seed sown we trust will, in the future, yield an abundant harvest.

These three consecrated young men were mightily used of God in preaching clear-cut messages against sin, and of God's power to save and sanctify. The special messages in song added to the power of the sermons. Mr. Hutcherson, the song leader, gripped the young people and children by choir organization and special children's services. The party goes to Wyoming from here where they will conduct meetings the remainder of the summer. They are true representatives of Asbury College.

Nina Dickson, Reporter.

## FINE TENT MEETING AT EAST COLUMBUS, OHIO.

Despite the bad weather, which is always a hindrance to a tent meeting, over five thousand were in attendance at the meetings recently closed here which were conducted by the Keyes Evangelistic Party.

Thirty-four services were held under the tent at which over fifty were wonderfully converted and at least six trusted God for the blessing of perfect love. Many of God's own children enjoyed a refreshing of their spirit under the ministry of Rev. Keyes.

Excellent co-operation of the ministers of the community was greatly appreciated, there being sixteen in attendance during the two weeks of the services.

## TENT MEETING REPORT.

Our first meeting was in Louisville, Ky., on Berry Boulevard. Rev. Bandy, pastor of Hill Street Methodist Church, invited us to pitch our tent at that place. We had rain from the start, high winds blew down the tent twice, and several services were completely lost. At the time the meeting began I was sick in bed, but my brother and Brother Bandy started the meeting. The crowds were small, but the Lord gave us two souls, one a woman who came to the altar several times, but finally came through singing, "Oh, how I love Jesus." Brother Bandy organized a church at the close of the meeting. I was invited to return when conditions were more favorable.

We are now at Stephensburg. The roads are bad, but God is blessing. Nine have been saved and the interest and attendance are increasing. We began the meeting in the church, as it was rainy, and had four brightly converted at the altar; the second service we moved to the tent where we could accommodate the crowd. They are asking us to stay a month. We praise God for the old time gospel that wins every time. Sunday forty or more said they felt the need of the baptism with the Holy Ghost.

We have never worked with a finer people. Their courtesies and prayers shall never be forgotten. We have been invited back again next year with the tent. May God's blessing rest upon them.

A. S. and R. S. Beck.

## SUCCESSFUL TENT REVIVAL.

Pax, West Virginia.

In the recent meeting at this place, Rev. Harvey B. Hysell being his messenger, God gave us a gracious revival of the old-time religion. We have been needing a meeting of this kind for some time and it is with hearts full of gratitude and reverence to the Lord that we send in this report.

Interest held from the very first and in the thirty services which were held the total number of people attending was well over five thousand.

Rev. Hysell preached a pure Gospel and we rejoice in the fifty souls who found God's mercy in pardoning power. Seventeen very definitely came into the experience of sanctification and there was a general spiritual awakening throughout the whole community.

In the course of the meeting ten other ministers found time to be with us for short visits. Their presence was a benediction and was honored of God in the work which was being accomplished.

Among other items of interest was the baptism of seven of the converts by the evangelist.

Reported by, A. W. Townsend, Jr.

Bro. Hysell gave faithful recognition to the fact that the tent work is being supported by the readers of *The Pentecostal Herald* by sending in eighteen new subscriptions. The *Herald* going into that many homes in Pax each week will be a great influence in preserving the results of this fine meeting.

F. D. Morrison.

## ASBURY GOSPEL TEAM.

A fine attendance of the services marked the opening of the summer's campaign of the Asbury Gospel Team at Forksville, Pa.

Rev. Ben Duval was the preacher and through his ministry God gave us some soul-searching messages. Nearly fifty found pardon at the altar of prayer, and eight were gloriously sanctified. Many were greatly blessed in their soul though making no definite testimony.

One of the contributing factors of the services was the excellent music rendered by the Gospel Team, as well as the fine congregational singing.

The four young men who were the workers, Ben Duval, Virgil Kirkpatrick, Howard Jarrett, and Victor Moore, all students of Asbury College, Wilmore, Ky., were used of God in the quickening of the spiritual life of Forksville.

## GOD'S POWER MANIFEST AT RUSH RUN, O.

Starting here June 8 with but small crowds the numbers in attendance grew until at the close of the meeting there was evidence of a real interest in the work.

The unusually cool weather with much rain hindered the progress of the meeting to some extent, but God was with us, and when his Spirit is present there is little cause to worry over the size of the audience or the weather. Some seventeen souls prayed their way through to the Savior and rejoiced in the cleansing power of the blood.

It was interesting to note that those who were converted at once sought membership in the church. Some of them were already church members but under the searching messages realized that they lacked the forgiveness of their sins.

Moore Brothers and Booker.

## A FINE REPORT FROM TIFTON, GEORGIA.

Truly God blesses our efforts when we give the people the true gospel message as conveyed to us from the pages of the New Testament and revealed by his Holy Spirit.

The meeting recently closed in Tifton, Ga., will stand out in the memory of many as a time of most blessed communion with the Savior. Eighty-five precious souls kneeling at the foot of the cross found forgiveness for their sins and accepted through faith the pardon of the Lord. A number professed to have received pure hearts through sanctification.

One of the most encouraging features of the meeting was the organization of a local branch of The Evangelical Methodist League with fifty-seven members. A new tabernacle is being built and will be ready by next season.

Cochran Brothers.

## PUSHING THE WORK AT OMEGA, GEORGIA.

From Tifton, Ga., the Cochran Brothers went directly into a meeting at Omega, Ga. The next few lines are quoted from a letter received from them soon after the meeting started. "We are having a most wonderful time in the work this summer. It seems that our gracious Lord has anointed us with a special anointing."

An average of two hundred were in attendance at the services. A hundred and eighteen knelt at the

altar and of them eighty-five prayed through to victory. Besides the above number that were converted there were fifteen who came into the experience of sanctification.

Some more members for The Evangelical Methodist League were secured at Omega and nearly ten subscriptions to *The Pentecostal Herald* were sent in to the office.

The churches of Omega profited largely from the meeting as fourteen of the converts indicated a desire to unite with one or another of the denominations before the close of the meeting.

"We had a most wonderful time here. The Lord was gloriously with us. The old-time power of the Lord was manifested all through the services."

## LOUISVILLE, KENTUCKY.

At the request of one of the local pastors we pitched our tent at the corner of 4th & N Sts., and began services early in June. Continual rain hindered the progress of the meeting but the Lord was with us and gave his blessing to the efforts put forth.

Though the visible results of the meeting were not large much good seed was sown and the general renewing of the spiritual life of the community are encouraging. Six penitent sinners found peace in the forgiving power of Jesus' blood and six trusting believers accepted the witness of the Spirit in sanctifying grace.

Brother Wilder delivered some very touching messages in song which, coupled with the convicting rebuke of Rev. Lewis' preaching, were used to the honor and glory of God.

A generous offering for the workers was made up among those receiving blessings from the services, a part of which was turned in at this office for the work of the tents, by the evangelists.

## EAST ST. LOUIS, ILLINOIS.

Rev. W. E. Lamp, one of the tent workers of The League, sends us in a very fine report of the meeting held at East St. Louis.

It proved a time of renewing of strength for believers and a general improvement of the spiritual life of the entire community.

During the meeting sixty-five seekers were converted or reclaimed and eight sanctified. The power of God was manifested in a wonderful way.

## GOOD NEWS OF VICTORY AT WELLMAN, IA.

During our meeting at Wellman, Iowa, sixty-seven seekers found the joy of the Lord either in saving or sanctifying power. The field was ripe unto the harvest and despite the opposition of evil forces we found great success in the strength of the Lord.

Herman U. Smith.

## CUB RUN, KENTUCKY.

We were asked to hold a revival at Cub Run, Ky., for the fourth time. Rev. W. H. Oliver is the pastor there.

The services were well attended from the first one although it was a busy time with the farmers.

Some ten or twelve people were blessed at the altar, among them two fine men over sixty-five years of age. There were some beautiful conversions, some of the people were seeking holiness and many expressed themselves as wanting this beautiful work of grace. It seemed more people fell in love with the doctrine than ever before.

Only one person got mad and quit the meeting. He was a minister and an habitual user of tobacco and could not stand for clean living and a pure heart.

We were assisted in the exhortation and altar work by Rev. George Logsdon, a local preacher. He is proving a great blessing to the church and community.

Several ministers of other denominations visited the services from time to time and exhibited a fine spirit of co-operation.

Over a thousand were in attendance the closing Sunday. The people of Cub Run are the kind that stand for the whole Bible and treat you so nicely you want to go back.

We were entertained in the home of Dr. and Sister Hall, who did everything they could for our comfort and contributed splendidly to the support of the meeting with their presence and prayers.

A. S. and R. S. Beck.

## A COMBINATION REPORT.

If all of the meetings that are reported on this page had been held in union we would have the following figures for the results of the work of the League tents for the month of June. There have been twelve tent campaigns and within the neighborhood of four hundred services. At these services nearly five hundred souls have found the peace of forgiveness under the blood of Jesus and about one hundred and fifty have been sanctified. God's blessing rests abundantly on his workers. The summer campaign is just getting a good start and before its close we shall hear of many hundreds more falling at the feet of Jesus in prayer.

Join with us in this wonderful work. If you are not now a member of the Evangelical League send your name with the one dollar membership fee to The Pentecostal Publishing Co., Louisville, Ky. Calls for meetings are coming into the office every day which we are not able to fill because all of our tents are in use. If you are a member think on the great good which is being done and help to secure more tents.

F. D. Morrison, Sec.-Treas.



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(Continued from page 1)

mon John the Beloved and St. Paul as witnesses against the Virgin Birth of our Lord and says, "The two men who contributed most to the church's thought of the divine meaning of Christ were Paul and John, who never even distantly alluded to the Virgin Birth."

To whom was John referring in the opening of his wonderful Gospel when he says, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . and the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth." Dr. Fosdick, if he is a man of even ordinary capacity to interpret the Scriptures, certainly knows that John would have meant exactly what he has said if he had said, "In the beginning was the Christ, and the Christ was with God, and the Christ was God . . . and the Christ was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth." This is not a mere allusion, but a plain, positive teaching that John believed and knew that Jesus Christ was begotten of the eternal Father, therefore not the son of Joseph or any other man, but the Son of God. In fact, John tells us in plain words the reason why he writes. Note the following: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. . . and we know that the Son of God is come, and hath given us an understanding, that we may know him that is truth and we are in him that is truth, even in his Son, Jesus Christ. This is the true God and eternal life."

Nothing can be plainer than that John, the Beloved, recognized the divine Sonship of our Lord Jesus in a sense in which he was not begotten of any man, and in a sense in which no one else can be the Son of God; hence, that he was of Virgin Birth. The modern liberals, who are attacking the Godhead of our Lord Jesus, must produce a different line of argument and something much stronger than they have yet been able to muster if they would destroy our faith in him who "is the true God, and eternal life."

John, the Beloved, believed that Jesus was pre-existent, as clearly shown here; that he was one and equal with the Father and in a peculiar sense was the only begotten of the Father. He says of Christ, "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness and the darkness comprehendeth it not." It would seem that the famous Dr. Fosdick was a bit in darkness and unable to comprehend the profound meaning of the plain teaching of John, who puts the Lord Christ entirely out of the realm of mere human creation, pre-existent, the only begotten of the Father, one and equal with the Father, the only and all-sufficient Saviour of men.

Would the famous Dr. Fosdick and his followers have us believe that John would write thus of a man whom he believed to be the son of the carpenter, Joseph? It seems

quite impossible that the rankest and most irreverent skeptic could come to such conclusion with reference to the belief of the beloved disciple. No finer, stronger, human testimony to the pre-existence of our Lord, his divine Sonship and Virgin Birth, could possibly be given than "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh and dwelt among us." John was perfectly acquainted with all the incidents connected with the history of our Lord Jesus from the visit of the Annunciation Angel to Mary, to his ascension from Mount Olivet. John knew the virgin mother. He was perfectly acquainted with all the facts of the conception and birth of Christ so faithfully recorded by his brother disciples, Matthew and Luke, with whom he lived, loved and labored in the most intimate relations and, knowing all the facts, John says of Jesus that he "was the only begotten of the Father full of grace and truth." This is not a "distant allusion" but a clear testimony to the pre-existence, and the creative activity of Jesus long before the human race existed, and of his being begotten by the Father in order to his incarnation and redemptive work.

Mr. Fosdick, in his unscriptural and illogical gospel of doubt, seeks to get some comfort out of the fact that St. Paul does not give an account of the Virgin Birth of Christ. St. Paul's silence on the subject is presumptive proof that he did believe in the Virgin Birth. St. Paul and the Beloved physician, St. Luke, were intimate friends, traveling companions, co-workers and beloved brethren. Luke gives a most minute account of the Virgin Birth. He also writes the interesting record of Paul's conversion, travels, labors, persecutions and victories. What did these devout and scholarly men talk about in their intimate Association? The one great subject in their thought, love, the conversation was Jesus, the prophecies concerning him, the life he lived, the truths he uttered, the salvation he wrought in his death upon the Cross, his resurrection, His appearance to St. Paul upon the road to Damascus. It is unthinkable that they did not discuss the whole circumstance of the Annunciation Angel, the miraculous conception, the birth, the childhood, and the life of Christ in every phase and detail of it. St. Paul was most intimately acquainted with Luke and all that he knew and wrote about Jesus. If Paul had not accepted Luke's account of the Virgin Birth of Christ, he would not have hesitated a moment to have said so. He was no man to keep quiet in the presence of a false teaching of so great an error as this record of Luke's would have been had Jesus not been of Virgin Birth. Paul never hesitated to enter into controversy in the defense of the truth or the condemnation of error. The whole infant church in the days of Paul was full of the life, the teachings, the crucifixion, the resurrection and ascension of Jesus. Paul knew it all and believed it without question. If he had not, he would have spoken and written against it in the most emphatic and positive manner. His silence on the subject is proof of his unquestioning faith. Notice, in the first verse of our text, the Apostle speaks of Christ's good confession before

Pontius Pilate. In that confession, Jesus lifts himself entirely out of the realm of and above all mere men.

Notice Paul, in his letter to the Colossians. Speaking of salvation through Christ, he says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven."

It is a bit amusing that any man, claiming to be a scholar, would undertake to convince serious thinking people that the Apostle Paul would write thus of the Christ if he believed him to be the son of Joseph or any other man. St. Paul had no such belief. He knew the facts connected with the birth of the Christ and all that disciples had written of him. He accepted his pre-existence, creative power, incarnation, Virgin birth, life, teachings, death, resurrection, power to save men from all sin, and his coming again in glory and power, without one doubt or question. And in our text he is pledging his son in the Gospel to faithfulness to these great truths until our Lord shall appear, who, when he comes in his glory, will confound all doubters, stop the mouths of all gainsayers, and prove to all mankind that he "is the blessed and only potentate, the King of kings and Lord of lords." Let us come to Jesus with absolute faith in his Godhead and his mighty power to save to the uttermost. Love, live, and labor with the joyful thought that at some time, possibly in the not so distant future, he will appear in his glory and every knee bow, and every tongue shall confess his Godhead and undisputed sovereignty of King of kings and Lord of lords!

## In a League Tent Out in Kansas.

It was my privilege to spend ten days at Argonia, Kan., in one of our Evangelical Methodist League tents with Brother Tom Maitland, who had prepared the way, set up the tent and shaped things up for the good work.

Brother Maitland had charge of the platform, handled it well, wasted no time. Rev. Robert Schmidt, an Asbury boy, one of the fine young preachers of the M. E. Church in this region, led the singing and did it well. Mrs. Johnson presided at the piano and rendered excellent service. We had fine singing.

The pastor of the M. E. Church of Argonia had me preach in his church the first Sunday of the meeting. Quite a number of preachers of various churches were present during the meeting, and a host of the Lord's people came from the country all around about;



many of them from quite a distance. A very large number of people claimed to be greatly refreshed and blessed in their souls. Quite a number were at the altar and several claimed pardon and some were graciously sanctified. Altogether, it was a very gracious meeting. I had a restful and delightful entertainment in the home of Brother and Sister W. E. Hankins. They endeared themselves to me with their great kindness and interest in my welfare. May the Lord bless them graciously.

I met with a number of most excellent people in and around Argonia. It is a great wheat country and I had the very interesting experience of going out and riding on one of those wonderful Combines. These are remarkable harvesters. They cut a swath of wheat from sixteen to twenty feet wide. It falls upon a carrier and is run into a thrasher. The straw is scattered in the rear of the machine while the wheat is carried up into a tank which holds sixty bushels. When this tank is filled, a truck is backed up, the wheat is dumped and hauled away to the elevators at the railroad stations. It takes only two men to operate one of these machines and in one day they can easily cut, thresh, and send away the wheat from fifty acres of land. Sometimes they cut even a larger acreage than that. These Combines have wonderfully settled the difficulty of wheat harvest in Kansas.

Quite a number of old Asbury students attended these meetings. I found them enthusiastic for their Alma Mater and standing steadfastly for the truths which had been inculcated into them while at school. May God bless and keep them faithful and true through thick and thin.

Brother Tom Maitland is laboring at some disadvantages because, in his region, a large percent of people insist that their ancestors were apes and they want Tom to admit that he, too, is some sort of a well developed monkey. Tom is a bit hard headed on this subject and will not consent to claim kin with the monkey family. It's going a little hard on him, but he seems to be determined to fight it out on this line if it takes a lifetime. He is Wesleyan to the core. May God help and bless him. My heart beats with joy as I hear of the gracious meetings going on in the League tents. The Lord is owning and blessing this work. We want to add the names of several thousand more loyal souls who stand for the Bible as interpreted by the Lord Jesus, Saint Paul, and John Wesley. There is one thing of which we may be absolutely sure. Modern liberalism, which is sadly destructive to evangelical faith, is growing and spreading rapidly. Shall we sit still? May God help us to kindle a great revival fire in this nation and carry the Gospel of a full and free salvation to countless multitudes of lost and hungry souls.

Faithfully,

H. C. M.

### Our Fifty Cent Offer.

A host of HERALD readers are improving the opportunity to secure a large number of subscribers on our trial offer—THE PENTECOSTAL HERALD from now until January first for fifty cents. Quite a number of our friends have sent as high as ten new trial subscribers. We believe it is a wise investment of five dollars. Others have gone among their friends, soliciting subscriptions and sent in much larger lists.

We are confident that ten thousand readers who have found THE HERALD a great spiritual help can send in anywhere from one to ten new trial subscribers within the next twenty days. We believe that we will be able to give the people some very interesting and profitable reading between this and New Year's day. Help us to broadcast THE HERALD in thousands of new homes.

If you feel you can do nothing more send us the names and addresses of two of your friends that you would like to interest in the

all important subject discussed enclosing one dollar to pay for same.

We often receive letters of this character: Pentecostal Pub. Co., Louisville, Ky.

THE PENTECOSTAL HERALD has been coming to me for some time. I suppose its weekly visits are because of some friend who is having the paper sent to me. I find its columns very interesting and feel that it is a real spiritual tonic. Let me know when my time expires as I wish to renew my subscription to the paper for the coming year.

Yours truly,

Send in the names of your friends. They will become interested and become constant readers of THE HERALD.

Faithfully your brother,

H. C. MORRISON.

### Out of Touch With Our Lord.

MRS. H. C. MORRISON.

Only a smile, yes, only a smile,  
That a woman o'er burdened with grief  
Expected from you! 'twould have given relief,

For her heart ached sore the while.  
But, weary and cheerless, she went away,  
Because, as it happened that very day,  
You were out of touch with your Lord.

Only a word, yes, only a word,  
That the Spirit's small voice whispered,  
"Speak;"

But the worker passed onward, unblessed  
and weak,

Whom you were meant to have stirred  
To courage, devotion and love anew,  
Because, when the message came to you,  
You were out of touch with your Lord.

Only a note, yes, only a note,  
To a friend in a distant land;  
The Spirit said "Write," but then you had planned

Some different work and you thought  
It mattered little. You did not know  
'Twould have saved a soul from sin and woe—

You were out of touch with your Lord.

Only a song, yes, only a song,  
That the Spirit said, "Sing tonight;  
Thy voice is thy Master's by purchased right."

But you thought "Mid this motley throng.  
I care not to sing of the City of God;"  
And the heart that your words might have  
reached grew cold—

You were out of touch with your Lord.

Only a day, yes, only a day,  
But oh! can you guess, my friend,  
Where the influence reaches and where it will end

Of the hours that you frittered away?  
The Master's command is "Abide in me;"  
And fruitless and vain will your service be  
If out of touch with your Lord.

—Selected.

Have you read the above poem thoughtfully, seriously? If so, did it not provoke in you a determination to adjust yourself to the Lord, if you are not in harmony with him? How often you have, while on your knees in prayer, thought you would arise to meet every demand that might come your way for that day, but alas, when the opportunity came, the needed strength was not there. Why? Because there was not the connection to the powerhouse on high that was necessary to accomplish the work.

But, you say, can a smile do any good? We will let you answer the question by asking, if meeting a person with a face like a sunbeam, has any effect upon you? What is the secret of the various kinds of faces we meet as we pass along through life? We do not think we shall miss it, when we say it is found inside;

a heart filled with the joy of the Lord will, unconsciously, let its exuberance touch some one else. There are people, naturally homely, but who wear such a holy glow upon their faces, they are positively attractive. We recently attended a holiness camp meeting, and we remarked to some one, we never saw so many homely, pretty folks in our life. Yes, we have faith enough in a smile to admonish you to try it, and see if you do not feel better for the experiment.

Then, what may a word do? May we emphasize it by asking, what may not a word do? either to sadden or rejoice the heart. We recall an instance when a "God bless you" and a handshake caused a man to repent and turn to the Lord. We are told in the word, that we must *study* to show ourselves approved unto God, workmen that needeth not to be ashamed. If we would be as zealous about our worldly interests, we would accomplish much more than we do in the things of the kingdom.

What does a little note amount to? It may mean the salvation of a soul, as it has in many instances. Often when one has not the courage to approach a friend personally, they may get the message to them by a line or two from a burning heart. How potent may the pen become when prompted by the Spirit of Christ. We remember of hearing a young married woman say, that her husband had a letter from his Sunday school teacher in his trunk which he received years ago. It surely made an impression upon him, otherwise he would not have preserved it so carefully. The more notes you send, dripping with the unction of the Holy One, the better it will be for you and others.

Only a song! And perhaps the singer did not know it was reaching any one's heart, but here and there fountains were broken up which had not been awakened for years. How many songs have floated out upon the air which we thought were lost, but in after years, we have found the truths they contained, had fallen into the heart of some one who was waiting for the message as it fell from your lips. The singer can often find his way where the minister is not permitted to enter. There is nothing which will attract people, saint or sinner, like a soul-stirring hymn.

How shall we fill our days? Just a day lost; what does that amount to? It is true we do not consider twenty-four hours much, but if we had to meet our Maker at the setting of the sun, and were not prepared, we would be glad, of even one hour, in which to right ourselves with him. The culmination of all great epochs have taken place in a day. Life is made up of days and their acts, and our lives will be just as strong, as a whole, as are the days which compose that life. To the one who thinks, life is a serious proposition anyway, and we should be instant in season and out of season, seeking to fill each moment with deeds which will be helpful to those about us.

"Life is real, life is earnest,  
And the grave is not its goal.  
Dust thou art, to dust returneth,  
Was not spoken of the soul."

### Read Report of Tent Revivals on Seventh Page.

This week we fill the entire seventh page of THE HERALD with reports of revivals being held in the tents belonging to The Evangelical Methodist League.

We desire that the generous people who contributed their money for the purchase of these tents shall see that under the blessing of God full salvation is being preached to the multitudes and the Lord is greatly blessing the work. Let all of the members of the League, in fact all readers of THE HERALD who are deeply interested in the salvation of souls pray earnestly for the blessing of God upon these groups of workers. The good work in these tents will go on until the weather is too cool for tent work.

## OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a little Colorado girl join your happy band of boys and girls? My mother takes *The Pentecostal Herald* and I enjoy reading page ten. I am eleven years old and will be in the seventh A next year. I have dark blue eyes and long golden hair, and am four feet, eleven inches tall. Who has my birthday, August 13? I go to the Nazarene Church every Sunday. We have a large Sunday school. I recently won a Bible for memory work done in the Sunday school. Two years ago we started a contest in our Sunday school for learning Bible verses and repeating them one a Sunday, or eighty verses in two years. There were over one hundred contestants started and only four that won a Bible as a prize; so many were not faithful and of course some moved away. My older sister and I, and two other sisters, one small like myself, and one a young lady, were the lucky four. I have heard three of the Asbury boys preach. Their names were Householder, Reid and Furbay. We attended two meetings in Laird, Colo., and one service at Arnel, Colo. I would like to hear from any of the cousins who care to write, but especially those who have my birthday.

Evelyn Wassom.  
Wray, Colo.

Dear Aunt Bettie: I have been reading the letters on page ten and see none from Ohio and thought I would write. Come on, Ohio boys and girls, wake up! This is my first letter to *The Herald*, so I hope to see it in print. I am a Christian. We had a revival in our church and have had a prayer meeting in our church every Wednesday night. I go to Sunday school and church. Our minister's name is Bro. Caley. He is a good preacher. My Sunday school teacher's name is Mrs. Roth. Genevieve Henderson, I guess your name to be Mary. If I am right don't forget your promise. When this arrives I hope Mr. W. B. is hiding in the clothes closet.

Carol Ludeker.  
Rt. 5, Bryan, Ohio.

Dear Aunt Bettie: This is my first letter to *The Herald* and I hope to see it in print. I enjoy reading page ten. I have brown hair, am eleven years old and am in the fifth grade. Who has my birthday, Feb. 25? I go to Sunday school. I have five brothers and one sister. Won't some of the cousins write me a letter? I hope Mr. W. B. is out walking when my letter arrives.

Creola Sikes.  
Mayville, N. Dak.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am twelve years old. Who has my birthday, August 9? I have light hair, blue eyes and light complexion. I go to Sunday school every Sunday. I haven't missed a Sunday for three years. Who can guess my middle name? It begins with V and ends with R and has six letters in it. Some of you cousins write to me.

Carl V. Colvin.  
Cynthiana, Ky., Rt. 2.

Dear Aunt Bettie: Here comes a girl from the old Keystone State. I have never written to *The Herald* before, so I would like to see my letter in print. I am five feet, two inches tall, weigh 111½ pounds. I have brown hair and brown eyes. I will be thirteen July 22. I will be in the seventh grade next year. Well, I hear Mr. W. B. coming so I will say goodbye.

Ruth McAdoo.  
Avella, Pa.

Dear Aunt Bettie: Will you admit a girl from the distant west to your friendly circle? I have been a silent reader of *The Herald* for two years. I enjoy the paper very much. I always read as much of it as I can. The west is luring to lots of folks. I love it myself. Western scenery is very beautiful. The snow-capped mountains are enjoyed by all. Words cannot express how the west affects one. Hadley Banta and Lucile Weyenberg, why don't you write to me? I am very much interested in you both and

would love to hear from you again. I am five feet, four inches tall, weigh 110 and have dark hair and blue eyes. I will be eighteen the 9th of October! Whoever has my birthday I would like to hear from you. I live thirty miles from the nearest town. I am quite lonesome, especially in the summer time. I go to high school in the winter time. I am a Junior. My letter is getting lengthy so will close. Cousins, please write to me for I am lonesome and do so love to get letters. I hope Mr. W. B. is napping.

LaVerda A. Gilbert.  
Buffalo, Wyo.

Dear Aunt Bettie: As father is writing I thought I would write a few lines. It has been a long time since I have written to *The Herald*. I don't guess any of you cousins will recognize me. I am a high school girl and a Christian. I have finished two years of high school and I can't hardly wait to finish the other two. Father takes *The Herald* and I enjoy reading it. I want all of you cousins to pray for my dear mother that she may be well again. She has been sick for about nine weeks with her head and eyes. Her eyes have been swollen so bad she could not see, but she is some better now and can see a little. She would be glad to receive letters or cards from anyone for she has been sick so long anything that way is a pleasure to her. Of course she cannot see to read them, but I can read them to her. I read books, papers and many things to her. Her name is Mrs. Lessie Plunk.

Vera Plunk.  
Star Route, Finger, Tenn.

Dear Aunt Bettie: Here I come for my first time hoping to have a short chat with you. I know you will admit me, Aunt Bettie, because you are so kind. I do not see many letters from Virginia. I know Aunt Bettie would like to hear from Virginia just as well as any other state, wouldn't you? Opal E. Kent, I think you write good letters. Tera Adcock, I would like to correspond with you as you are somewhat near my age. Aunt Bettie, I am going to tell you my favorite musical instrument. It is the violin. My favorite season is spring because I think it brings everything closer to nature. The trees begin to bud forth their leaves and everything is beautiful. Any of the cousins who care to write I would like to correspond with you. I like to receive letters. I had better run before I wear my welcome out. With best wishes and good luck to Aunt Bettie and cousins.

Stella M. Carson.  
Arcola, Va.

Dear Aunt Bettie: This is my first letter to *The Herald*. We have been taking it about three years and think it is a mighty fine paper. I think it is one of the best papers in the world. My birthday is September 4. If anyone has it I would be pleased if they would write me. I have dark complexion, blue eyes, black hair and am in the sixth grade, or was this last school. I was promoted to the seventh grade. Our school closed May 13.

Audrey Mary Alford.  
Many, La.

Dear Aunt Bettie: Will you let a Tennessean join your happy band of boys and girls? I take *The Herald* and like it fine. I would like to see more letters from our boys and girls saying they are Christians. I think it is time for all of God's people to get busy and do something for the Lord. It may be said that we are having to deal with one of the most popular worldly amusements when we consider the picture show. That it is attended by a very large majority of the people is enough to condemn it in the eyes of all who profess to be followers of God. If there ever was a time when God's people needed to be wide-awake and pushing the battle, that time is now. Sin is rampant in the world in every conceivable form. The devil has set his hand to do his worst, and that he is accomplishing his purpose is not hard to be seen. Elderly people can well remember when the parents were the rulers of

the home, but now they will tell you that son and daughter do pretty much as they please. There is no question as to who is to blame for this state of things. In many of the popular amusements of the day the parents are setting the example. This may sound a little harsh but you will only have to look about a little to find ample proof. The picture show and theater furnish abundant evidence. There is no question in the minds of God-fearing people as to the degrading influence of the moving picture. It is very harmful. Bible readers know that we are warned to shun all appearance of evil. Jesus said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Now let us all wake up and be about our Father's business. Any of you cousins who have been going to the moving picture show think it over before you go again, if that's the place where God dwells. Pray for me and my home. I belong to the M. E. Church, and my name is written in the Lamb's book of life.

W. J. Plunk.  
Star Route, Finger, Tenn

Dear Aunt Bettie: Will you let a Canadian girl join your Christian band of boys and girls? We take *The Herald* and I enjoy reading it very much. I am so glad so many of the cousins are Christians. There is so much of work to do for our dear Saviour that there is no time to waste. And I am sure that there is not one of us that wants to miss heaven. Life is so short and eternity so long. Dear cousins, do not miss one moment. I am sixteen years old. My birthday is March 28. Who is my twin? Miss Edney Myers, please write to me as our names are so much alike. Miss Margaret Prescott, I saw your lovely letter in print and I enjoyed reading it. I would love to hear from you. Hoping to see this in print. God bless you, Aunt Bettie and all the cousins. Edna Myers.  
Westport, Ontario.

Dear Aunt Bettie: How are you and all the cousins? This is my second letter to *The Herald*, but I failed to see the first one in print. I am so glad to read of so many of the cousins being saved. I surely praise the Lord for saving me. I am nineteen years old and have been saved nearly nine years. I never regret the day I gave myself to the Lord. We never know what real joy is till we know the joy of the Lord. I love the narrow way. Truly, strait is the gate, and narrow the way that leads unto life, and few there be that find it, but praise the Lord there are a few. It is sad to think how many good people are being deceived in these latter days. There are so many false doctrines in the land. If any unsaved cousins should read this letter I want to urge you to seek the Lord without delay, for Christ's coming is not far off. If you should live a hundred years you would never regret the day you gave your heart to him.

Hazel Thomas.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? This is my first letter to *The Herald*, so I hope to see it in print. My sister takes *The Herald*. I love page ten. Verna Perkins, I have your birthday, so write to me. I am fifteen, have blue eyes, light bobbed hair, height five feet, five inches, promoted to the eighth grade. Some of the cousins write to me. I will answer all letters I receive.

Hilda Simpson.  
Box 15, Broad Water, Va.

Dear Aunt Bettie: How are you and the cousins? Oh, I am just as fine as a fiddle and trust you folks are the same. I wonder what you all are doing for amusement? I am staying with my aunt of Breeding, Ky. Her husband died last March and left her alone so I'm staying with her to keep her from living by herself. My home is at Sparksville, Ky. My grandmother takes *The Herald* and I like it fine, and so does she. My father and mother are living. I have two brothers and one sister (Murlene). I am sixteen years old, have blue eyes, light brown hair, fair complexion, am five feet, four inches tall, weigh 147 pounds. My! quite fat! Who has my birthday, Feb. 21? Can any of you guess my middle name? It begins with E and ends with H and

## Gospel Tents

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To avoid errors write or print clearly

it contains nine letters. Well, as news is exhausted will close hoping to hear from all the cousins, and I will try and answer all letters received.

Mabel E. Loy.  
Breeding, Ky.

Dear Aunt Bettie: I have some good news which I feel impressed to tell you. I am doing Home Missionary work along with my teaching here in Lincoln, Co., W. Va. Since I came here last fall there have been about twenty-four conversions and three sanctified. I am glad we serve a God who hears our prayers. I desire the prayers of all of God's people that I may become more like Jesus each day I live. I realize if we become the right kind of soul winners we must rely wholly on God for our spiritual strength; also, be willing to do God's will.

Bessie Fonner.  
Ranger, W. Va.

Dear Aunt Bettie: Will you let a little Kansas boy join your happy band of boys and girls? Who has my birthday, Jan. 3? I go to Sunday school nearly every Sunday. I am in the third grade at school. Who can guess my middle name? It begins with W and ends with R, and has six letters. This is my first letter to *The Herald*. I live where the sun shines and the wind blows. I hope to see this letter in *The Herald*.

Frank W. Pro.  
Rt. 3, Kingman, Kan.

Dear Aunt Bettie: Here comes another Mississippi girl to join your happy band of boys and girls. I will be fifteen July 13. Have I a twin? If so, write to me and I will answer. I received my eighth grade certificate and am ready for high school. I have dark hair, dark eyes, and dark complexion. I sure enjoy reading page ten. Aunt Bettie, I hope you will print this as it is my first attempt. All who wish to write to me please write and I will answer all I can.

Edith Joiner.  
Carthage, Miss.

"The Ten Greatest Sayings of Jesus", by J. C. Massee will make you do some practical Christian thinking. Order it, preachers, and it will help you along many lines. Price \$1.50. Pentecostal Publishing Co., Louisville, Ky.



## FALLEN ASLEEP

DAVIS.

Mrs. Lydia Davis, the most beloved lady of this community lies at rest in the Methodist cemetery just east of Holly Springs, Iowa. Her death came at 11 o'clock Feb. 25, at the country home a few miles north of this city; following a week's illness, at the age of ninety-four years. The attendance at the funeral services in the M. E. Church at Holly Springs was the largest ever gathered there, including many relatives and lifelong friends. The funeral was conducted by Rev. Kiernan, assisted by Rev. Metcalf, of Sioux City, Rev. Phillips, of Hornick, and Rev. Wetherby, of Climbing Hill; the quartette singers being Mrs. J. L. Peters, Mrs. Frank Burns, Jesse Hadcock and Mr. Freeman Coover. A beautiful duet was sung by Rev. and Mrs. Wetherby and a solo by Mrs. Rose Dean of Sioux City. Joseph Francis, an old neighbor of more than fifty years, read a short verse he had composed the morning of the funeral and dedicated to Sister Davis. It was indeed very impressive.

Grandma Davis had been a resident of Woodbury County for more than fifty-five years and at the time of her death, the oldest active member of the Methodist Church in this section of Iowa, having been a member for over sixty-four years.

"Oh, how sweet it will be in that beautiful Land,  
So free from all sorrow and pain,  
With songs on our lips and harps in  
our hands,

To meet one another again."

A granddaughter,  
Gwendolyn Hall.

GRUBB.

We gaze with chastened feeling on  
The spoiler's work. 'Twas but the  
casket there,  
For well we know the precious gem  
had gone  
To deck the Savior's sparkling dia-  
dem.

Bernie Lewis Grubb came to brighten this earthly home on May 10, 1918, in the little homestead at Vine Grove, Ky. When he was only three months old his parents dedicated him to God and he was baptized in the Methodist Episcopal Church at Cedar Grove in the state where he was born.

Bernie was taken sick on April 6, 1927, while attending school at Jackson, and was taken to the hospital in the hope that his life would be spared. Although his suffering was great he bore it with the patience of one much older in years, but his little body could not withstand the shock of the disease. As we gather here may we trust and say—

"There is no death! The stars go down  
To rise upon some fairer shore,  
And bright in heaven's jeweled crown  
They shine forever more.

"There is no death! An angel form  
Walks o'er the earth with silent  
tread—  
He bears our best loved things away.  
And then we call them 'dead'.

"He leaves our hearts all desolate,  
He plucks our fairest, sweetest  
flowers,  
Transplanted into bliss, they now  
Adorne immortal bowers."

Rev. Pearce.

## UPPER WISCONSIN A NEEDY FIELD.

I have been busy the past fall and winter till Feb. 22, when I closed a meeting at Allerton, Ia. From there I came home, had my teeth extracted, took a bad case of "flu", and was in bed for some time; now I am up and able to be in the battle.

Since being out of the work I have had the opportunity of seeing some of the needy and open fields in upper Wisconsin. Some places have only a Catholic Church, some only a Lutheran Church, and some none at all, others have only formality in the churches they have, while there are some people who have real salvation and others who are hungry. In a meeting I held two years ago an old

man who was baptized when a baby, confirmed at 12 years of age, came to the altar and after weeping and repenting trusted Christ to save him and arose with a shining face and said, "the old burden is all gone."

There are numbers of new places where we could get in and grow up with the people, and there is land as good as you find in many parts of the country where it is out of reach of poor men, which can be bought cheap and on terms less than rent in other parts of the country. This land grows all kinds of grass, corn, potatoes, oats, rye, wheat, vegetables, berries and fruits in abundance. Any one interested write to me at Ojibwa, Wis. It costs not more than one half as much to build a church in Northern Wisconsin that it costs in North Dakota or South Dakota, and the people are about the same. The Free and Wesleyan Methodist people are doing some good work and we have a few Nazarene Churches, but oh! the need! Pray for upper Wisconsin.

B. T. Flanery.

## CHICAGO CENTRAL DISTRICT BUILDING PROPOSITIONS.

We are glad to report not only have we been making advances on the spiritual side in our district and organizing new churches in the last few years, but God has been giving us some new church buildings. It is not enough to get a following and have them in some hall, but we are going in to house our new churches on good lots well located and with substantial and presentable buildings.

At Elgin, Ill., a little over two years ago a church was organized and a new building erected worth about \$30,000.00. The pastor informed me the other day that the people were making preparations to free this building entirely from debt which is nothing more or less than a miracle.

Not only are we in the process of getting permanent buildings but in a number of places we are buying lots, and other places we have bought and are erecting temporary buildings, while in other places we are tearing down the temporary buildings and building permanent churches.

At Rock Island, Pastor Larrabee and his good people have near a hundred good members and they are making plans to buy a lot well located in the city of 150,000 population. At Rockford we have been worshipping in a Hall. Here is a great city of 90,000 people with as good a Protestant background as may be found in any city of America, and is said to be one of the best industrial centers in the United States. Here we are contemplating buying a lot in a good location and doing something permanent. At Peoria, Ill., another city of 100,000 population, and located in Central Illinois, our good pastors, Rev. Edna and J. O. Hoke, have the lot costing about \$2,500 almost paid for and this early spring they are going to put in a fine basement with living quarters in the back. The pastor and good people of this place have the finances coming along fine and are going to put this thing across not later than the first of August. At Clinton, Ill., another new proposition, we have a following of about seventy-five members taking good care of their pastor, pay him both salary and rent. Their temporary tabernacle is too small and they are ready to buy a new lot and build larger quarters. At Assumption, Ill., the old building has been torn down and we are preparing to build a larger building. At

## WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

The Ten Greatest Sayings of Jesus, by Dr. J. C. Massee. \$1.50.

If you want a book that will set you to thinking you will find it in this one. The author states that "In the midst of this long and careful study it suddenly dawned upon me that there were sayings which indicated the life philosophy of the Lord Jesus Christ." With this in view, the selections he made produced the fundamental conception that Holiness is a matter of relation, and that Righteousness is a matter of conduct proceeding from relation. His argument is that as we recognize our fundamental relationship to God the Father it will determine our destiny.

There are ten chapters; some of the most interesting are: "The Compulsion of Divine Relationship"; "Divine Relationship Determines Destiny"; "Love's Second Mile"; "Faith Divorces Life from its Worries"; "The Consecration of Conversation."

John G. Paton, Hero of the South Seas, by B. L. Byrum. 75c.

One of the most remarkable stories ever told is that of the life of John G. Paton, missionary to the South Sea Islands. Think of going to a lonely cannibal island with your young wife; think of burying her within three months and living alone, trying to win savages to God. Think of being driven from the island after months of earnest work, with chiefs and their men on all sides seeking to kill you so they could eat your body. Think of going back home to raise money; to secure more missionaries; to buy a ship to bring supplies to the workers on the islands; and finally going back to the South Sea Islands again with a bride of a few days. Think of years of toil; of finally winning the heathen, one by one, until the whole population began to serve Christ; think of honorable old age spent trying to raise more money and secure more missionaries to go to these needy people—and you have this wonderful story.

It will be a blessing to your children to let them read this book. It is filled with the spirit of heroism, and of sublime faith in God.

Our Young People, by R. H. Rivers, D. D. \$1.00.

After looking through this volume my verdict is, "One of the finest books I know for young people." It was written especially for the growing boy and girl, and has a natural storytelling style that makes it interesting to read.

The author discusses such subjects as, "The Model Boy"; "Habit"; "Conscience"; "The Model Girl"; "Influ-

ence"; "Causes of Failure"; "The Imagination"; "The Battle of Life"; "Temptations, and How to Conquer Them"; "Decision of Character" and "Redemption Made Plain."

There are 255 pages, beautifully bound. It is an attractive work, and would make a splendid gift to a boy or girl.

106 Sermon Outlines, by U. G. Foote, D. D. \$1.00.

Every preacher has his own peculiarities of outlining. Some like one style, some another. Those printed in this book follow largely the essay style. The author names the main point and then gives leading sentences under that topic. He weaves his illustrations into the outline, and thus the whole sermon skeleton is before one as he reads. I do not remember ever having seen this particular style of outlining sermons.

It is impossible to give much of an idea of the contents of the book. There are 106 outlines that cover nearly every topic generally used by a preacher in the course of a year's preaching. Many of them are of special interest, and many are quite illuminating.

In the front of the book may be found a complete index of subjects. There is also an index of the texts used. This makes the volume a practical working tool to the man who wishes thus to use it.

James Hudson Taylor, by G. G. Hunnux. 75c.

This is a most thrilling story of the life of one of the world's greatest missionaries. It tells of the struggles of a young Christian druggist to get to the mission work in China; how finally he went, was cast upon faith alone for his provision; went into the inland and preached to the people who had never heard the Gospel; how that work grew until in 68 years there were over a thousand missionaries on the field; and the glorious results that followed.

Taylor adopted as his motto: "To move man, through God, by prayer alone." Many times it seemed this would not work, but never did God fail, and this hero of the Cross in China always came out victorious. To read of the sufferings, of the heartaches, of the disappointments of this life wholly given to God and to see how wonderfully God wrought all to his glory is worth many times the price of this volume.

It is ably written, in story style, for young people, but it will appeal to old as well as young.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

Tilden, a lot has been purchased and they will build there at once.

This year we have built a new church at Pontiac worth possibly \$6,000. We sold the old church and parsonage at Kewanee and have moved into a good residence district and are building a new church and parsonage which will be ready to dedicate about August 1. Pastor J. D. Roach has sold the basement at Chicago Heights and is now arranging to build in another part of the city. Pastor H. B. Garvin is up to a new building proposition and his problem at this time is to provide about \$5,000 cash with which to start the building. Pastor H. B. Gensen, of Decatur, west side, is giving his church a general going over and he will have one of the most beautiful auditoriums in his church of any church in the district. At Freeport, Ill., we have built one of the most beautiful tabernacles on the district. Pastor Jesse Brown has put in a good substantial base-

ment at Joliet, since Assembly. Time and space would fail to tell of the old church bought at Paris. Church and parsonage at Rantoul and a new parsonage at Richland Center, Wisconsin; and thus the good work goes on.

You see I have made a large report. We absolutely believe that the holiness forces of the nation can give America the old-fashioned gospel. If interested in planning a church in Illinois write E. O. Chalfant, Danville, Ill., general delivery.

E. O. Chalfant.

James Hudson Taylor, founder of the China Inland Mission, the man who adopted as his motto, "To move man, through God, by prayer alone" probably did more for missions in China than any other one man. Read the remarkable story of his life in "James Hudson Taylor", by G. G. Hunnux. It sells for 75c, but is worth twice that amount. Pentecostal Publishing Co., Louisville, Ky.



## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson VI.—August 7, 1927.

Subject.—David Spares Saul. 1 Samuel 26:7-14, 17, 21.

Golden Text.—Be not overcome of evil, but overcome evil with good. Rom. 12:21.

Time.—About B. C. 1060.

Place.—Wilderness of Ziph.

Introduction.—Were I before a class with this lesson, I would review the treacherous wickedness of king Saul, and the manly generosity of David. It is hard for us to understand such lessons, because we have lived ourselves so far away from the times in which these men lived, that we cannot by any stretch of imagination put ourselves into their environment. Their moral code was very different from ours; so that we cannot judge them by our standards of civilization—not that the implicit principles of ethics have undergone a change; but more light has been turned on the subject during the passing years. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." These things must be taken into account before we can pass just judgment even upon so bad a man as was king Saul.

In the chapters that intervene between today's lesson and that of last Sabbath, we have a rare picture. While Saul did his best to kill David, even commanding his own son Jonathan and his bodyguard to kill him, David displayed a generosity towards the king that would do honor to a good man in any age. Twice he had every opportunity to destroy the wicked man who was plotting in every possible manner to take his life, but spared him, even though some of his own nearest followers begged for the privilege of smiting him to the earth. Once he went so far as to cut off the corner of the king's robe, which he afterwards held up to the monarch's gaze as a proof of his good will toward him in that he did not kill him when an opportunity had come for so doing. Saul seemed grateful that his life had been spared, and even went so far as to shed a few crocodile tears; but David knew him sufficiently well to keep at a distance. A bad man cannot be trusted. On another occasion David and Abishai slipped into the king's camp while he and all his men were asleep, and carried off his spear and his canteen of water; but he returned the spear by an invited messenger from Saul. It is fine to hear David upbraid Abner the son of Ner for his carelessness in not guarding the life of the king. His words are full of biting sarcasm.

Nothing in all this history is more beautiful than Jonathan's behavior toward David. He even rejoices that he is to take the second place in the kingdom. When all the circumstances are considered, we know of nothing in literature more worthy of admiration than the splendid covenant made between those two young men. It included even the family of Jonathan; and David kept the covenant sacredly after Jonathan had been slain in battle, and he was established on the throne of Israel. We may regard those as being very dark days; but with all our boasted civilization, we cannot produce truer men than those two young friends.

David's dealings with Nabal and his wife Abigail touches our lesson only incidentally; but it is full of lessons

for all times. It never pays to be a fool, nor to be the son of Belial. Better have good sense, and act the gentleman. A celebrated D.D. came near being flogged some years ago for making some very unkind remarks to some mothers whose little ones happened to disturb his dignity by crying during service. Kind words would have paid better. Fortunately the good brother never knew the imminence of his peril.

Comments on the Lesson.

7. Saul lay sleeping within the trench.—Saul was sleeping between the parts of his baggage, or carriage, as it was termed in the days when King James had the Bible translated into English. David and Abishai stole into the camp by night. Jehovah assisted them by causing Saul and his men to fall into a deep sleep. Saul had "his spear stuck in the ground at his bolster", or pillow. In those days warriors slept thus, so as to be ready to defend themselves in a moment in case of sudden attack from the enemy. In this case Saul had assumed the place of safety by having his soldiers lie all around him. With his 3000 trusted men he felt so safe against David with his little band of fugitives, that all of them went to sleep instead of setting a watch.

8. God hath delivered thine enemy into thine hand this day.—No doubt Abishai was right, but not that David should kill him. Jehovah would teach David and Saul a great lesson. Let me smite him.—Abishai did not have David's generosity. He would take the king's own spear, and kill him so dead that he would not need to stab him a second time.

9. Who can stretch forth his hand against the Lord's anointed, and be guiltless.—Jehovah had selected Saul to be king of Israel, and had Samuel anoint him to his office; wherefore David considered his life sacred in the sight of God and men. He must not be killed, even in self-defense.

10. David said . . . The Lord shall smite him.—He was willing to trust the case in the hands of Jehovah. "His day shall come to die; or he shall descend into battle, and perish." God can fight our battles for us far more successfully than we can fight them.

11. David would not permit Abishai to slay Saul, nor would he himself kill him; but he did tell Abishai to take his "spear and his cruse of water." That was all right, for he needed some evidence to prove to Saul that he had been in the camp that night. The wonder is that he sent the spear back at his own motion. Most men would have kept it as a trophy.

12. David went over to the other side, and stood on the top of an hill afar off.—There was a valley between him and Saul. This would not be safe now with the terrible guns used in warfare; but there were none in those days. The old colored man was not far wrong when he stated it, as his opinion, during the "world-war" that all the enemy wished to know was a man's postoffice, and they would get him. A great space between them.—In that land under certain conditions of the atmosphere men can speak to one another at a great distance across certain valleys.

13. Answerest thou not, Abner?—David is making fun of Saul's best man. One can almost feel the sarcasm

in his words. It was his duty to guard the king, but he had slept while the enemy visited the camp. Who art thou that criest to the king?—The text does not say that David mentioned the king. Maybe Abner was trying to shield himself, trying to hide himself from Saul's wrath.

17. Saul knew David's Voice.—It was time for him to be somewhat frightened. It reminds one of an English hunter in India, who tied a goat to a bush one night and set himself to shoot a tiger; but when he waked up the big cat had carried off the goat. Imagine his pale face and his running qualities. My son David.—There is an insincerity in those words from the lips of Saul. True, Michal, Saul's daughter, was David's lawful wife; but the king had taken her away from him, and had given her to another man, a thing that he—although king—had no right to do. Still, David addresses him with the utmost courtesy: "It is my voice, my lord, O king." That was certainly commendable in the young man. Be a gentleman, if the other fellow is a rascal.

21. We take little stock in what Saul has to say in this verse. Beyond a question, he told the truth when he confessed that he had "sinned", and that he had "played the fool"; but the aftermath makes one feel that he was likewise playing the hypocrite. David knew better than to trust his life in the hands of such a monster.

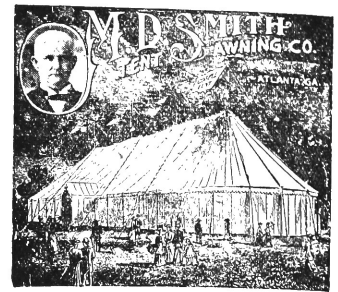
### EVANGELISTIC AND PERSONAL.

Rev. W. W. McCord recently closed a good meeting at Cecil O. A Sunday school was organized and Rev. J. M. Lewis, pastor at Paulding, Ohio, will preach there each Sunday afternoon. Bro. McCord began a meeting at Paulding, Ohio, just after closing the above revival, which is the tenth week of meetings in Ohio.

Robert E. Veach, 632 Pear St., Vineland, N. J., is open for calls as soloist and pianist. References given on request.

South Mississippi Holiness Camp Meeting will be held from August 5th to August 14th. The preachers engaged to hold the meeting are, Rev. R. B. Rawls, of Nashville, Tenn., and Rev. R. C. Rogers, of Nashville, Tenn., (song leader) also Rev. W. P. George, of Watertown, Tenn., will assist in the meeting. This camp is located one mile north of McHenry, Miss., on the Mississippian branch of the I. C. Railroad. All are invited to attend. Remember the meeting in prayer. Mrs. H. P. Hopper, Sec., Sautier, Miss.

One of the greatest world wonders and living miracles has been given by the Lord to the Holiness Movement in the person of Evangelist Grace Haney, a deaf mute. She holds her large congregations spellbound. Sinners fall off their seats with conviction, and a general breaking of the spirits of men results from her messages. The secret of her success lies in the fact that she is saved, sanctified, and called of God. Rev. Merrifield, expostulator of true holiness and the above mentioned marvel with her mother and father will be employed by the Household of Faith in their seventh annual camp. Everyone from far and near is invited. Board and lodging furnished free on the ground—all expenses met by free will offerings. This Feast of Taber-



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nacles will be held at Point Pleasant beginning Sept. 2nd and continuing ten days. For further information address C. A. Maddy, Heights, W. Va.

A. C. Searcy: "I am in a meeting with the Rev. Wallace, the Methodist pastor at Pine Hill, Tex. God is blessing. I have had as many as 3000 people to hear me in the big tent meeting at this place. We have had about 30 saved and many trembling under conviction. I will be open for revival meetings after Aug. 15."

S. S. Nelson: "The Lord permitted us to spend the Fourth of July on top of the mountains in beautiful Old Virginia. The meeting continued for more than ten days. The Spirit of the Lord was present from the beginning to the end of the meeting. More people attended this meeting than have attended for many years. The success of the meeting was not only marked by the number who professed to find the Lord, but the Christians were blessed, and some who had not attended a meeting for a long time came out to this meeting. The meeting closed at high tide and with a shout."

Eighteenth Annual Session Central Michigan Holiness Camp Meeting at Gaines, Mich., Aug. 26 to Sept. 4, 1927. Our workers this year are the Rev. C. W. Ruth, full time; Dr. H. C. Morrison, half time; Rev. H. L. Cox, half time; and Rev. C. W. Butler, with Mrs. Esther Williamson in charge of the music and Miss Gertrude Cook presiding at the piano. With such well known workers and God's blessing we expect a very helpful heart-searching camp and you are urged to pray for, attend, and invite others. Meals are one dollar a day, fifty cents for one in a room and seventy-five cents for two. Cots in the hotel dormitory are twenty-five cents each. Each one furnishes his own towel. For information write the secretary, Mrs. Grace Millard, 614 W. Michigan Ave., East Lansing, Mich. Rev. C. W. Butler, D.D., Pres., Cleveland, Ohio.

Rev. Walter Cross: "A splendid revival has just come to a close at Adelle, Miss. The workers were Rev. Walter Cross, Evangelist, and Rev.

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Morris Loper, song leader. The meetings were held each evening at 8:00 o'clock and Sunday morning at 10:30, under one of the several tents being furnished by The Evangelical Methodist League at Louisville, Ky. The Lord was present in a wonderful way during the entire revival. Of course the devil was there with his opposition but the victory was won for Christ. The meeting resulted in 132 souls who prayed through at the altar of prayer in the old-fashioned way. The last night of the meeting 52 hands were held up with promises to establish the family altar in their homes. Surely the work done there will be largely preserved."

#### CONNEAUTVILLE CAMP.

In just a few more days the Conneautville camp will be a busy "little city" once more. Saints will be refreshed and built up, believers will be sanctified, backsliders will be reclaimed and sinners saved by the grace of our God. If you need help you can't afford to miss the camp; if you don't need help others need you. Pray for the meeting and plan to come for the ten days—August 5-14.

The evangelists, Dr. J. L. Brasher, Rev. Thomas Henderson, Rev. Frank Arthur, and Prof. and Mrs. Kenneth Wells are all consecrated and talented laborers in the Lord's great harvest field. On Missionary Day Rev. Woodford Taylor, who has spent twenty years in China and has just returned, will have a wonderful message. The Taylor University Quartet and an orchestra rehearsal each day will mean much to the young people. The children and young people's meetings will be in charge of Miss Emma Valentine.

Mr. H. C. Miller, President, and Mr. J. L. Hanna, Secretary, have prepared a folder giving prices of rooms, meals, etc. You can obtain one by writing to C. A. Lockwood, 2740 Louisiana Ave., Pittsburgh, Pa.

Don't forget the time, August 5-14, and the place, Conneautville, Pa.

#### REPORT.

I am glad to report that I have been preaching the power of God unto salvation. In my last report in April I had just closed a revival with Rev. A. R. Williams, of Richland, Okla. From this place I went to Troutville, Pa., with Rev. J. K. Jones, whom I found to be a consecrated Christian gentleman and soul winner. The Lord gave us a very good meeting in which many souls found the Lord and some united with the church.

Our next meeting was at Clover Run, Pa., a non-union mining town, twenty-one hundred feet above sea level. Several souls bowed at the altar and the church was revived. At the close of this meeting I ran home to be in the great Holiness Convention and Commencement at Asbury College. Asbury College, under the consecrated leadership of Dr. L. R. Akers, is making great progress along educational lines, and at its present stride will be one of the leading educational centers of the nation. As a friend and old student of Asbury, I want to say to the godly parents who wish their children to have the very best religious and intellectual training, that you can make no mistake in sending them to Asbury.

From this Commencement I was in the camp meeting at God's Bible School in Cincinnati for five days. God seems to visit some places, but he stays at this place. God bless the Knapps and Stanleys.

I am now in a revival at Bible Grove, Ill. Some souls are finding God. I have a date open the latter half of August. I will go anywhere the Lord leads. I would like to fill this date in the East as I am to be at River Side Camp, Robinson, Maine, August 5-14. Life E. Williams.

#### REVIVAL REPORT.

One of the best revivals ever held in the First Wesleyan Methodist Church of Birmingham recently came to a close. It was as if the wheels of time had turned backward forty or fifty years and we were in a revival such as we read about in the long ago. This was Rev. Kennedy's first time with us, but he was here but a short time till we were aware that a man of God was in our midst. He is a fearless preacher and denounces sin in no uncertain language and with telling effect. God surely honored this plain preaching of the word. Often the power of God would so come on a service until we were somewhat reminded of being in an electric storm with lightning striking all around us as people cried out under a burden of sin. Sinners confessed and made restitution in the old-fashioned way. One blessed feature of the meeting was the spirit of humility, tenderness and confession that came on the people of God. We have been in many so-called confession meetings that were anything but edifying. In this meeting every one seemed anxious to take the blame and beg the other's forgiveness. This undoubtedly is one greatly neglected feature of our revivals and is the key that would unlock many difficult situations and rekindle the revival fires. The Holy Spirit is often grieved by a lack of oneness and a spirit of criticism among the people of God.

One dear man serving a life sentence in the penitentiary, but who was recently pardoned after serving some twenty-three years, dropped into the meetings and was beautifully saved. There were but few dry eyes in the house as he arose and told how he had run away from college and mother and got in with a rough gang and then in the penitentiary. After receiving his pardon he returned to his home but found his parents both dead. He was on his way to the coast to leave this country forever but the Lord led him to the service and to the altar and salvation. Another young man got under such conviction he could not sleep and prayed through about three o'clock in the morning. The God of revivals still lives. Any one desiring evangelistic help will do well to secure Rev. Preston Kennedy.

H. R. French, Pastor.

#### SULPHUR, LOUISIANA.

In the little town of Sulphur, La., we have had a series of spiritual and inspirational services under the preaching of Evangelist W. E. Thomas, of Kentucky, and Prof. M. V. Lewis as choir director and soloist, Wilmore, Ky. Bro. Thomas was engaged by the pastor of the M. E. Church, South, and did some wholesome, practical gospel preaching which was very gratifying in its results. Bro. Thomas feels his messages, and does not bore or tire his congregation.

Brother Lewis in his pleasing and congenial manner carried us into the very presence of the Lord with his wonderful singing. He has the gift of making you forget all else. Many of his selections, the "Radio" being one, attracted much attention, and lifted the veil of doubt and strength-

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Dr. J. G. Akin, pastor of the Broadway Methodist Church, Louisville, Ky.: "A real contribution to Christendom. Many of the stories are not only striking but unusual."

Dr. G. B. F. Hallock, eminent Presbyterian author and editor, Rochester, N. Y.: "The material is of very unusual value. . . . warm, vital, TRUE STORIES. . . . thrilling in nature and especially usable."

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ened faith almost to sight. His voice is mellow and clear and bears the tenderness of a wonderful message that portrays the marvelous love of God to a lost world. We wish we could have it all over again and hope we may hear them again.

Mrs. W. H. Gates.



## Tent Workers of the Evangelical Methodist League

### ASBURY GOSPEL TEAM.

Kirkpatrick, J. J., Moore, DuVal.  
Elmira, N. Y., July 20-31.  
Lockport, N. Y., August 5-14.

### BECK, A. S. AND R. S.

Columbia, Ky., July 18-Aug. 5.  
Open dates, August 5 to last of October.

### BEELER, T. W.

(Wilmore, Ky.)  
Danville, Ky., July 16-31.

### COCHRAN BROTHERS.

Omega, Ga., July 1-28.

### CROSS, WALTER—LOPER, NORRIS.

Silver Creek, Miss., July 11-29.  
Stratton, Miss., August 1-19.  
Piedmont, Ala., Aug. 22-Sept. 4.

### DORN, C. O.—SEAMONS, L. H.

Lynchburg, S. C., July 18-31.  
Oswego, S. C., August 7-28.

### DUNAWAY, C. M.

(216 N. Candler St., Decatur, Ga.)  
Dalton, Ga., July 23-31.  
Mt. Vernon, Ohio, August 4-14.

### GRANT BROTHERS.

Birch Tree, Mo., August 1-16.  
Thomasville, Mo., August 16-31.

### HOTCHKISS, ROY L.

Montevideo, Minn., July 19-Aug. 7.  
Winthrop, Minn., Aug. 9-28.  
Hull, Iowa, August 30-Sept. 11.

### HOWARD, FIELDING T.

(Wilmore, Ky.)  
Depoy, Ky., July 20-31.  
Milton, Ky., August 5-14.  
Tolu, Ky., August 18-28.

### HUTCHERSON, FIELDS AND HILKER.

(Tent Workers)  
Basin, Wyo., July 18-31.  
Meetsse, Wyo., August 1-21.  
Grass Creek, Wyo., August 22-25.

### HYSELL, HARVEY B.

(Box 1235, Charleston, W. Va.)  
Baileysville, W. Va., July 17-31.  
Bowersville, Ohio, August 4-14.  
Mt. Nebo, W. Va., Aug. 17-31.

### JOHNSON, RAY N.

McLuney, Ohio, July 25-Aug. 7.

### KEYS EVANGELISTIC PARTY.

(Mohnton, Pa.)  
Reading, Pa., July 22-31.  
Lewistown, Pa., August 2-14.  
Eccles, W. Va., Aug. 18-Sept. 4.  
Chillicothe, Ohio, Sept. 11-Oct. 2.

### LAMBERT, B. D.

Eagle Rock, Va., July 17-Aug. 7.  
Oil City, Pa., August 14-Sept. 3.

### LAMP, W. E.

(Wilmore, Ky.)  
Louisville, Ill., July 1-Aug. 4.  
Shumway, Ill., August 6-26.

### LEWIS, J. H.

Open date, July 26-Aug. 9.  
Jerusalem, Ohio, Aug. 11-21.

### MOORE, W. BRADY—MOORE, C. C.—

BOOKER, HORACE.  
Brilliant, Ohio, July 21-August 3.

### PARKER, J. R.

(Wilmore, Ky.)  
Open date, July 25-Aug. 11.  
Berry, Ky., August 15-28.

### POWELL, JAMES L.

Corydon, Ky., July 31-Aug. 14.  
Open date, Aug. 18-28.

### ROBERTS, BYRON F.

Dayton, Ohio, July 28-Aug. 21.  
Jamestown, Ohio, Aug. 24-Sept. 11.

### SMITH AND McCURE.

Open date, July 31-August 21.  
Richmond, Ill., Aug. 21-Sept. 11.

### WHEALDON, J. R.

Vicco, Ky., July 1-August 1.

### WILLIS, F. B.

Colon, Mich., July 13-Aug. 1.  
Open, August 3-14.

## EVANGELISTS' SLATES

### ALBRIGHT, TILLIE.

Moore's, New York, July 24-Aug. 14.  
Richland, N. Y., Aug. 21-Sept. 5.

### ANDERSON, T. M.

Sharon Center, Ohio, July 29-Aug. 7.  
Frankfort, Ind., Aug. 5-14.  
Wichita, Kan., August 18-28.  
Winchester, Ind., Sept. 1-11.

### ARTHUR, FRANK E.

Gladwin, Mich., July 21-31.  
Conneautville, Pa., Aug. 4-14.  
Huntington, W. Va., Aug. 17-Sept. 4.

### AYCOCK, JARRETTE AND DELL.

(2923 Troost Ave., Kansas City, Mo.)  
Nampa, Idaho, August 4-14.  
Kearney, Neb., August 19-28.

### BABCOCK, C. H.

Hollow Rock, Toronto, O. July 28-Aug. 7.  
Wakefield, Va., August 5-15.  
Wichita, Kan., August 18-28.  
Blackwell, Okla., Aug. 29-Sept. 4.  
Thomas, Okla., Sept. 15-25.

### BELFLEW, P. P.

(1529 N. Nelson St., Marion, Ind.)  
Franklin, Ind., July 15-31.

### BENNARD, GEO.

Meaford, Ontario, Can., July 20-31.  
Romeo, Mich., Aug. 4-14.

### BENNETT, W. G.

Manchester, O., Aug. 10-Sept. 1.

### BONINE, GRACE O.—RIGGS, HELEN G.

Vandalia, Mich., August 17-28.

### BRENNEMAN, A. P. AND MRS.

Moherly, Mo., July 15-31.  
Seymour, Mo., August 4-14.  
Ava, Mo., August 24-Sept. 4.

### BREWER, GRADY.

(High Falls, S. C.)  
Open date, Sept. 10-Oct. 21.

### BROWNING, RAYMOND.

Columbus, Ohio, July 28-Aug. 7.  
New Albany, Ind., August 8-14.  
Aspen Hill, Tenn., Aug. 21-Sept. 5.

### BUDMAN, ALMA L.

(Song Evangelist)  
(101 Carpenter St., Muncy, Pa.)  
Hughesville, Pa., July 21-31.  
Linden Hall, Pa., August 6-20.

### BURNETT, W. EVANS.

(Lake Charles, La.)  
Open dates for July and August.  
Alexandria, La., June 17-25.

### BUSSEY, M. M.

Dallas, Ore., July 17-Aug. 1.

### CALLIS, O. H.

Nashville, Tenn., July 17-31.  
Hartsell, Ala., August 4-14.  
Kincaid, W. Va., Aug. 19-29.

### CANADAY, FRED.

(1518 Killingsworth Ave., Portland, Ore.)  
Mt. Vernon, Va., July 28-Aug. 7.  
Spotsylvania, Va., Aug. 19-28.

### CAIN, W. R.

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St. Croix Falls, Wis., July 28-Aug. 7.  
Wichita, Kan., August 18-28.

### CAROTHERS, J. L. AND SADIE.

Ferndale, Wash., July 21-31.  
Tacoma, Wash., August 1-14.  
Nespecke, Idaho, August 17-31.

### CHATFIELD, C. C. AND FLORA.

(410 E. Carl St., Winchester, Ind.)  
Warsaw, Ohio, July 28-Aug. 7.  
Radcliff, Ohio, August 14-28.  
Columbus, Ohio, Aug. 29-Sept. 11.  
Durand, Mich., Sept. 11-Oct. 2.  
Ellet, Ohio, Oct. 3-16.

### CLARKE, C. S.

(808 N. Ash, Guthrie, Okla.)  
Guthrie, Okla., July 31-Aug. 21.

### COLEMAN, PAUL.

(1020 Fairfax Ave., Cincinnati, O.)  
Frankfort, Ind., August 8-11.  
Springfield, Ohio, August 12-24.

### COLLIER, J. A.

(197 Cephas Ave., Nashville, Tenn.)  
Providence, Ky., July 10-Aug. 7.

### COPELAND, H. E.

(Oskaloosa, Iowa)  
Thomas, S. Dak., July 24-Aug. 14.

### COX, F. W. AND WIFE.

Crawfordsville, Ore., (Wesleyan Church)  
July 20-Aug. 7.

### DECKER, WATER REED.

(Song Evangelist)  
(124 Gould St., Cory, Pa.)  
Open dates for Fall and Winter.

### DICKERSON, H. N.

(2608 Newmain St., Ashland, Ky.)  
Bloomington, Ind., July 17-31.  
Kirk, Colo., August 18-28.

### DYE, CHARLES.

(430 Williams St., Troy, Ohio)  
Fisher, Ky., July 24-Aug. 7.  
Selma, Ind., August 11-28.  
Toledo, Ohio, Sept. 4-18.

### ELSNER, THEO. AND WIFE.

(1451 Pacific St., Brooklyn, N. Y.)  
Reading, Pa., July 22-31.  
Wilmington, Mass., Aug. 5-14.  
Delanco, N. J., August 26-Sept. 5.

### FLEMING, JOHN.

N. Little Rock, Ark., July 29-Aug. 8.  
National Park Camp, New Jersey, Aug. 9-21.  
Denver, Colo., Sept. 11-25.

### FLEMING, BONA.

Little Rock, Ark., July 29-Aug. 7.  
National Park, N. J., August 12-21.  
Ingersoll, Okla., Aug. 28-Sept. 4.

### FLEXON, R. S.

(Shackelford, Va.)  
Lothian, Md., July 15-31.  
Clinton, Pa., August 5-14.  
Glassboro, N. J., August 15-21.  
Delanco, N. J., Aug. 17-Sept. 5.

### FUGETT, C. B.

(2513 Holt St., Ashland, Ky.)  
Haltown, Md., July 24-Aug. 7.  
Normal, Ill., August 19-28.  
Cape May, N. J., Sept. 9-17.

### GADDIS, TILDEN H.

(4805 Ravenna St., Cincinnati, Ohio)  
Oregon, Wis., July 31-Aug. 14.  
Charleston, Ill., August 19-28.  
Mulberry, Okla., Sept. 2-18.

### GEIL, PAUL AND DORA.

(Frankfort, Ind.)  
(Singers and Xylophone Players)  
North Manchester, Ind., July 1-30.  
Lafayette, Ind., August 7-28.  
Crawfordsville, Ind., Sept. 7-11.  
Cleveland, Ohio, Oct. 16-Nov. 6.  
Brazil, Ind., Nov. 13-27.  
Anamosa, Iowa, Dec. 1-30.

### GLEASON, RUFUS H.

(Central, S. C.)  
Cadillac, Mich., July 28-Aug. 7.  
Charles City, Ia., Aug. 16-28.

### GLENN, REV AND MRS. J. M.

Chatam, Ala., July 24-Aug. 7.  
Indian Springs, Ga., Aug. 11-21.  
Eastman, Ga., Sept. 4-18.

### GREEN, JIM H.

(Box 200, Connelly Springs, N. C.)  
Bostic, N. C., July 17-29.  
Connelly Springs, N. C., Aug. 7-15.

### GROGG, W. A.

(Ronceverte, W. Va.)  
Mt. Lake Park, Md., July 28-Aug. 4.  
Pinch, W. Va., August 20-Sept. 3.

### GROSE, JOHN A.

(Shepherdstown, W. Va.)  
Front Royal, Va., Aug. 28-Sept. 11.

### HALLMAN, W. A. AND WIFE.

Didsbury, Alta., July 21-31.  
Elkhart, Ind., August 4-14.  
Lincoln, Nebr., August 19-29.

### HARRIS, B. F.

Klondike, Tex., July 15-31.  
Dillard, Okla., Aug. 1-14.  
Riley, Kan., Aug. 17-Sept. 4.

### HEWSON, JOHN E.

(127 N. Chestnut Ave., Indianapolis, Ind.)  
Sherman, Ill., August 4-14.  
Portage, Ohio, Aug. 18-28.

### HOLLENBACK, URAL T.

Norristown, Pa., Oct. 2-16.

### HORN, LUTHER A.—MARSHALL, R. P.

Box 1322, Mobile, Ala.)  
Suggsville, Ala., July 31-Aug. 12.  
Clear Springs, Ala., Aug. 14-28.  
Louisville, Ala., Sept. 1-14.  
Open date, Sept. 18-30.

### HULSE, AARON.

Oklahoma City, Okla., July 10-31.  
Letona, Okla., Aug. 9-28.  
Bradford, Ark., Sept. 2-25.

### HUNT, JOHN J.

(Media, Pa., Rt. 3.)  
Rosslyn, Va., July 28-Aug. 8.  
Wilkesburg, Pa., Sept. 16-25.

### IRICK, ALLIE AND EMMA.

(Bethany, Okla.)  
Goddard, Ky., July 21-31.  
Camden, Ill., August 4-14.  
Bonnie, Ill., August 19-29.  
Millport, Ala., Aug. 31-Sept. 12.  
Thomas, Okla., Sept. 15-25.

### JOHNSON, ANDREW

Ruggles, N. Y., July 21-31.  
Eldorado, Ill., August 4-14.  
Campbellsville, Ky., Aug. 12-22.

### JONES, LYMAN.

(North Kingsville, Ohio)  
Brothead, Ky., July 17-August 21.  
Open dates.

### KEEL, MRS. S. A.

Menomone, Wis., August 4-25.

### KENNEDY, ROBERT J.

(Singer)  
Seagraves, Tex., Aug. 17-31.  
Paris, Tenn., Sept. 4-25.  
Ft. Worth, Tex., Oct. 2-23.

### KINSEY, W. C. AND WIFE.

(452 So. West 2nd St., Richmond, Ind.)  
(Song Leader, Singers, Pianist)  
Campbellsville, Ky., Aug. 12-21.

### KINSEY FRANK E.

(1220 Tecumseh St., Indianapolis, Ind.)  
Birds, Ill., July 31-Aug. 21.  
Urbana, Ill., Aug. 24-29.

### LILLENAS, HALDOR AND BERTHA.

Carmichaels, Pa., July 21-31.  
Sherman, Ill., August 4-14.  
Connersville, Ind., Oct. 2-16.

### LINN, REV. AND MRS. JACK—QUINN,

IMOGENE.

(Oregon, Wis.)  
Oregon, Wis., July 29-August 14.  
Sanford, Ind., August 18-28.  
Louisville, Tenn., Sept. 1-11.  
Knoxville, Tenn., Sept. 13-25.

### LITTLELL, V. W. AND MARGUERITE.

(1214 Scott St., Beatrice, Neb.)  
Urichsville, Ohio, July 22-Aug. 7.  
Chidroit, Ia., Aug. 14-28.

### LOVELESS, W. W.

(London, Ohio)  
Warsaw, Ohio, July 21-31.  
Des Arc, Mo., Aug. 13-28.

### LUDWIG, THEODORE AND MINNIE.

(772 N. Euclid Ave., St. Louis, Mo.)  
Hector, Minn., July 26-Aug. 7.  
Nokomis, Ill., Aug. 9-21.

### MCBRIDE, J. B.

(112 Arlington Drive, Pasadena, Calif.)  
Hollis, Okla., July 27-Aug. 7.  
Noonday, Tex., August 11-21.  
Oakland City, Ind., Aug. 25-Sept. 4.

### MCGHIE, ANNA E.

Sharon Center, Ohio, July 28-Aug. 4.  
Mt. Vernon, O., Aug. 4-14.

### MCCORD, W. W.

(Sale City, Ga.)  
Sale City, Ga., August 11-21.

### MENESE, HERBERT J.

(New Brighton, Pa., 634 13th Ave.)  
Open dates, July and August.

### MAXWELL, PROF. S. A.

(Graham, N. C.)  
Open dates, August.

### MILLER, REV. AND MRS. F. E.

(Lowville, N. Y.)  
Moore's, N. Y., July 30-Aug. 14.  
Richland, N. Y., August 21-Sept. 5.

### MILLER, JULIUS.

(Watson, Wis.)  
Ortonville, Minn., July 26-Aug. 7.  
Jamestown, N. Dak., Aug. 10-14.

### MILLER, JAMES.

(1249 N. Holme Ave., Indianapolis, Ind.)  
Hope, Mich., July 31-Aug. 14.

### MINGLEDORFF, O. G.

(Blackshear, Ga.)  
Grand Bayou, La., July 17-31.  
Orlando, Fla., Aug. 25-Sept. 5.

### MONK, ALONZO, JR.

Winslow, Ark., July 26-Sept. 1.  
Paris, Tenn., Sept. 3-24.  
October, November, December open.

### MORGAN, R. L.

(Olivet, Ill.)  
Milwaukee, Wis., July 27-Aug. 14.

### MORRIS, (JUDGE) FRANK

(P. O. Box 1523, Dallas, Tex.)  
Aspermont, Tex., August 7.  
Hugerman, N. Mex., Aug. 28.  
Alanoyardo, N. Mex., Sept. 11.  
Kansas City, Mo., Oct. 2.

### NELSON, S. S.

(832 Worth Ave., Greensboro, N. C.)  
Organ Cave, W. Va., Oct. 1-10.  
Ranceverte, W. Va., Oct. 12-25.

### NORRERRY, JOHN.



**WATTS, E. E.**  
(Sandy Lake, Pa.)  
Belle Plaine, Iowa, July 19-Aug. 7.  
Open date, August 9-31.  
Hadley, N. Y., Sept. 4-25.

**WELLS, KENNETH AND EUNICE.**  
Hollow Rock, Toronto, O., July 28-Aug. 7.  
Conneautville, Pa., August 8-14.  
Hopkins, Mich., August 18-24.

**WHITAKER, J. H.**  
(Box 385, Arlington, Tex.)  
Van Alstyne, Tex., July 22-31.  
Open date, Aug. 5-17.  
Irredell, Tex., Aug. 19-30.

**WHITEHURST, R. F.**  
(Wilmore, Ky.)  
New York District Nazarene Church,  
June and July.  
Magnolia, Ark., August 4-14.

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Robinson, Maine, August 5-15.  
Open date, Aug. 19-Sept. 4.

**WIMBERLY, C. F.**  
Greenville, Ky., July 20-30.  
Wilmore, Ky., July 31-Aug. 5.  
Eldorado, Ill., Aug. 5-15.  
Ringgold, La., August 16-28.

**WINLAND, C. B.**  
Peoli, Ohio, Aug. 14-28.  
Layland, Ohio, August 31-Sept. 14.  
Athens, Ohio, Sept. 18-Oct. 2.

**WIREMAN, C. L.**  
(770 Scott St., Covington, Ky.)  
Wilson Run, Ohio, July 29-Aug. 14.  
Rising Sun, Ind., Sept. 7-18.  
Open date, August 15-28.  
Kingswood, Ky., Aug. 30-Sept. 6.  
Burlington, Ky., Sept. 20-Oct. 2.

**YOUNG, ALVIN.**  
Denton, Md., July 25-31.  
Portsmouth, R. I., Aug. 1-7.  
Glassboro, N. J., Aug. 11-21.  
Binghampton, N. Y., Aug. 22-28.

**YOUNG, R. A.**  
Bowersville, O., Aug. 4-14.  
Waynesboro, Miss., Aug. 19-28.

**CAMP MEETING CALENDAR.**

**ALABAMA.**  
Hartselle, Ala., camp, August 4-14. Workers: Revs. O. H. Callis, Joseph Owen and Harry Blackburn. L. O. Waldsmith, Sec.  
Birmingham, Ala., camp, July 20-31. Workers: Rollo D. Wise, Mrs. Golden L. Young. Write W. H. Sillman.

**ARKANSAS.**  
Beebe, Ark., camp, August 11-22. Workers: Rev. Josiah Tucker, Willard B. Davis, song leader. Write Mrs. Callie Harrison, Sec., P. O. Box 12, Beebe, Ark.

**COLORADO.**  
Yuma, Colo., camp, August 18-28. Workers: Rev. L. N. Fogg, H. N. Dickerson. Mrs. J. Hester Peck, song leader. For information write E. O. Walden, Yuma, Colo.

**GEORGIA.**  
Indian Springs, Ga., camp, Aug. 11-21. Workers: Rev. H. C. Morrison, Rev. J. L. Brasher, Rev. C. W. Butler. Young People's worker, Mrs. Jere M. Glenn. Director of music, Mr. Hamp Sewell. Address R. F. Burdew, Macon, Ga.

**IDAHO.**  
Nampa, Idaho, camp, August 4-14. Workers: Rev. Bud Reavon, Revs. Jarrette and Del Aycock and daughter. For information write A. E. Sanner, Chair, 14th and 12th, Nampa, Idaho.

**ILLINOIS.**  
Hillcrest, Ill., camp, August 18-28. Workers: Rev. E. E. Montgomery, Rev. T. P. Roberts. Prof. and Mrs. E. A. Shank in charge of singing and children. Chas. F. Benz, Sec., Kampsville, Ill.

**CHARLESTON, Ill., camp, Aug. 19-28.** Workers: Rev. T. H. Gaddis and the Moser Sisters, assisted by district preachers. Rev. Chas. Slater will represent missions. Correspond with Rev. W. M. Hall, Charleston, Ill.

**Cambria, Ill., camp, August 4-14.** Workers: Rev. Allie Erick and wife, Mrs. Emma Erick, Rev. Elmer McKay, Rev. J. R. Moore in charge of the singing. The Girls' Quartette, of Taylor University will also be in attendance. Dr. John Paul will be with us for at least one service. A. C. Wolfe, Sec., Carterville, Ill., Route 1.

**Bonnie, Ill., camp, August 18-28.** Workers: Revs. Allie and Emma Erick, Rev. Elmer McKay, Prof. John E. Moore. W. T. Lawson, Cor. Sec., Benton, Ill.

**Greenville, Ill., camp, August 18-28.** Workers: Bishop Joseph B. Berry, Rev. Guy Wilson, The Prestons, song leaders. A. B. Plog, Cor.-Sec'y.

**Normal, Ill., camp, August 18-28.** Workers: Rev. Harry W. Morrow, Rev. C. B. Fugett, Rev. Harold Johnson, song leader. Rev. Della B. Stretch, children's worker. Address Mrs. Bertha C. Ashbrook, Sec., 45 West Allen St., Springfield, Ill.

**Sherman, Ill., camp, August 4-14.** Workers: Rev. A. L. Whitcomb, Rev. J. E. Hewson, Haldor Lillenas and wife, song leaders; Mrs. Della B. Stretch, children's worker. For information write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

**Eldorado, Ill., camp, August 4-14.** Workers: Dr. C. F. Wimberly, Dr. Andrew Johnson, Rev. G. S. Pollock and wife in charge of the music. J. M. Keasler, Sec., Omaha, Ill.

**INDIANA.**  
Ramsey, Ind., August 12-21. Workers: M. G. Stanley, J. B. Keifer; J. B. C. Gray, children's worker; C. C. Rinebarger and wife, leaders in song. Address Geo. F. Finlay, Sec., Ramsey, Ind.

**Centerville, Ind., camp, July 31-Aug. 19.** Workers: G. M. Rainey, A. M. Moorehead. Address Mrs. J. B. Clevenger, Sec., Centerville, Ind., R. F. D.

**Bryantsburg, Ind., camp, August 19-28.** Workers: Rev. Moore Vayhinger, The Payne Evangelistic Party, consisting of Sister Fannie Payne, Miss Bertha Pultz, Miss Ruth Cooper. For information write Chas. E. Cleek, Madison, Ind., Rt. 9.

**Frankfort, Ind., camp, August 5-14.** Workers: Rev. T. M. Anderson, Rev. G. Arnold Hodgkin, Rev. J. C. Brillhart, song evangelist, Rev. C. C. Mourer, special musician. For full particulars write Rev. D. E. Snow, Sec., 123 W. 24th St., Anderson, Ind.

**Letts, Ind., camp, July 29-August 7.** Workers: M. Vayhinger, Dwight M. Peffley, song evangelist. Mrs. Lena Holcomb, pianist. Address Rev. Arthur McQueen, Pres., Westport, Ind.

**New Albany, Ind., Silver Heights, Aug. 4-14.** Workers: Revs. Virgil L. Moore and Raymond Browning, Paul S. Rees. Mrs. T. B. Talbott, children's worker. Male Quartet of Asbury College in charge of music. Address E. B. McPheeters, Sec., 212 Cherry St., New Albany, Ind.

**Cleveland, Ind., camp, August 26-Sept. 4.** Workers: Rev. John T. Hatfield, Rev. G. Arnold Hodgkin, Wright Brothers, song leaders, Miss Florence Wyse, pianist. For information write Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Rt. 3.

**Oakland City, Ind., camp, August 26-Sept. 4.** Workers: Rev. J. B. McBride, Rev. Ira Aykers, Rev. C. C. Rinebarger and wife, song evangelists. Write Mrs. Warrick Yeager, Sec., 518 S. Hall St., Princeton, Ind.

**KANSAS.**  
Wichita, Kan., camp, Aug. 18-28. Workers: Rev. Chas. H. Babcock, Rev. E. E. Shelhamer, Rev. T. M. Anderson, Mrs. Ernest D. Bartlett, Harold Chapman and wife, B. D. Sutton and wife, W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

**KENTUCKY.**  
Carthage, Ky., camp, Aug. 19-28. Workers: Rev. Freddie Thomas, J. E. and Ada Redmon. For information address, J. R. Moore, Pres., Columbia, Ky., R.F.D. No. 1. Rawlings, Sec., Bradfordsville, Ky.

**Acton, Ky., camp, August 12-20.** Workers: Rev. Andred Johnson, Prof. W. C. Kinsey and wife, song leaders. E. E. Eads, Sec.

**Wilmore, Ky., camp, July 28-Aug. 7.** Workers: Rev. C. F. Wimberly, Rev. J. L. Brasher and H. S. Blackburn. Rev. H. C. Morrison, Pres., will preach again. Address C. C. Lovejoy, Sec., Wilmore, Ky.

**Callis Grove, Ky., camp, August 5-14.** Workers: Rev. Fielding T. Howard, J. Dorothy Huyett, song leader, Miss Ethel Sageser, pianist. I. H. Driskell, Sec., Milton, Ky., Route 3.

**Tolu, Ky., camp, August 18-28.** Workers: Rev. Fielding T. Howard, Charles L. Lear, leader of song. Write J. W. Napier, Tolu, Ky.

**MAINE.**  
Robinson, Maine, camp, August 5-14. Workers: Evangelist Life E. Williams, assisted by local help. For information write Rev. P. J. Truitt, Pres. and Sec., 341 Union St., St. Johns, N. B., Can.

**MARYLAND.**  
North East, Md., camp, August 5-14. Workers: Rev. J. B. Chapman, Rev. E. F. Neely and daughters. Miss Christine Williams, children's worker. Inform from Prof. J. N. Nielson, Bus. Mgr., 212 Parker Ave., Collingdale, Pa.

**MICHIGAN.**  
Hopkins, Mich., camp, August 18-28. Workers: Rev. I. N. Toole, Dr. C. W. Butler, Dr. G. Arnold Hodgkin, Mrs. Fred DeWeerd, leader of young people. Prof. Kenneth Wells in charge of music; Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Sec., Rt. 9, Grand Rapids, Mich.

**Gaines, Mich., camp, August 26-Sept. 4.** Workers: Rev. C. W. Ruth, Dr. H. C. Morrison, Rev. H. L. Cox, Rev. C. W. Butler, Miss Esther Williamson, Secretary. Mrs. Grace Millard, 614 W. Michigan Ave., East Lansing, Mich.

**Hope Center, Mich., camp, July 31-Aug. 14.** Workers: James Miller, Paul White. Write Ashby Mills, Sec., Hope, Mich.

**Eaton Rapids, Mich., camp, July 29-August 7.** Workers: Dr. John Paul, Rev. Will Huff, Dr. S. H. Turberville, Rev. L. H. Nixon in music, with H. H. Marse Skinner at the piano. Mrs. Blanche Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.

**Owosso, Mich., camp, August 5-14.** Workers: Rev. Geo. B. Kulp, Rev. E. E. Shelhamer, W. L. W. Sturk, Sec., 1506 Bennett Ave., Flint, Mich.

**Maybee, Mich., camp, August 11-21.** Workers: Miss Edna Banning, J. C. Walker and wife, the Douglas Brothers, (Scottish duettists). Mrs. Clara Palmer, Sec., 544 Thompson St., Ann Arbor, Mich.

**Romeo, Mich., camp, August 5-14.** Workers: George Bennett, Rev. C. W. Butler, Rev. Will Huff, and Rev. S. H. Turberville, Mrs. W. L. Francis, Young People's worker. Mr. and Mrs. R. A. Shank, song leaders. E. L. Jaquish, Sec., R. F. D. 5, Pontiac, Mich.

**MISSISSIPPI.**  
Frost Bridge, Miss., camp, August 19-28. Workers: Rev. C. A. Young and other helpers. Address Mrs. J. E. Moody, Sec., Waynesboro, Miss.

**Cleveland, Miss., camp, August 11-22.** Workers: Rev. E. E. McKethen, E. E. McKethen, Jr., song leader. Write Mrs. S. C. Taylor, Sec., 297 S. Court St., Cleveland, Miss.

**MISSOURI.**  
Ava, Mo., camp, August 25-Sept. 4. Workers: A. P. Breneman and wife, C. E. Woodson and local assistants. For information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

**NEBRASKA.**  
Kearney, Neb., camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. C. P. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

**NEW JERSEY.**  
Erma, N. J., camp, Sept. 9-18. Workers: Rev. C. B. Fugett, Rev. K. Hawley Jackson and wife. For information write Earl Woolson, Cape May, N. J., R.F.D. Glassboro, N. J., camp, August 11-21. Workers: Rev. H. J. Olsen, R. G. Flexon, Alvin Young. Write M. Gallagher, 40 Myrtle Ave., Pitman, N. J.

**National Park, N. J., camp, August 12-21.** Workers: Rev. Bona Fleming, Rev. John Fleming. Mr. Burl P. Sparks, singer. Fletcher Grove, Delanco, N. J., camp, August 27-Sept. 5. Workers: Rev. Theo. Elsner, Mrs. Theo. Elsner, Rev. Richard G. Flexon, Jr.

**NEW YORK.**  
Moers, N. Y., camp, July 30-Aug. 14. Workers: Joseph H. Smith, J. F. Knapp, John and Emily Thomas, Zahniser, John Scobie, Tillie Albright, Arthur Goul, song leader. Address Kenneth F. Fee, Sec., Moers, N. Y.

**NORTH CAROLINA.**  
Connelly Springs, N. C., camp, August 7-14. Workers: Rev. Joseph H. Smith, The Greensboro Bible School Band and Quartette and others. For information address Box 200, Connelly Springs, N. C.

**OHIO.**  
Unipolis, Ohio, camp, August 25-Sept. 4. Workers: L. S. Hoover, Rev. Herb Walker. Prof. N. B. Vandall has charge of the music. Address Geo. W. Watman, Unipolis, Ohio.

**Napoleon, Ohio, camp, July 31-August 14.** Workers: Miss Celia M. Bradshaw and Miss Helena Saneholtz. For information address Rev. R. W. Wolfe, Napoleon, Ohio.

**Ludlow Falls, Ohio, camp, July 28-August 7.** Workers: Rev. H. M. Metzger, Rev. J. A. Beery, Rev. S. M. Bidsath, Rev. J. I. Moore, song leader. Miss Edith Scherer, children's worker. Roy Harshbarger, Sec., West Milton, Ohio.

**Portage, Ohio, camp, August 19-28.** Workers: Geo. B. Kulp and John E. Hewson. Song leader, A. E. Johnston and wife. Address E. L. Day, Sec.

**Findlay, Ohio, camp, August 11-21.** Workers: C. H. Stalker, B. H. Haynie, Mrs. Anna Smith. W. B. Vandall, singer. Miss Florine Ewing, pianist. G. W. Egbert, Sec.

**Mt. Vernon, Ohio, (Camp Sycar), camp, August 4-14.** Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McGhie. Children's workers, Miss May Gorsuch and Miss Olive Palmer. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

**Toronto, (Hollow Rock) Ohio, July 28-August 7.** Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and wife. Young people's and children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.

**Circleville, Ohio, camp, August 26-Sept. 4.** Workers: Rev. T. P. Roberts, Rev. Howard W. Sweeten, Rev. Charles L. Slater, Rev. E. W. Keaton, Cor. Sec., 481 N. High St., Chillicothe, Ohio.

**Columbus, Ohio, camp, July 28-Aug. 7.** Workers: Rev. Floyd N. Neese, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. G. Morrison, Rev. and Mrs. B. D. Sutton, gospel singers, Rev. Chas. A. Gibson, Vaughn Radio Quartette. Write Rev. Ojal J. Nease, 148 King Ave., Columbus, Ohio.

**OKLAHOMA.**  
Blackwell, Okla., camp, August 25-Sept. 4. Workers: Rev. C. H. Babcock, Rev. Geo. Bennett and Willard Davis. Address Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

**PENNSYLVANIA.**  
Conneautville, Pa., camp, August 5-14. Workers: Rev. J. L. Brasher, Thomas Henderson, Rev. E. Arthur, Prof. Kenneth Wells and wife, Emma Valentine. Address C. A. Lockwood, Cor. Sec., 2740 Louisiana Ave., (Darmont) Pittsburgh, Pa.

**Clinton, Pa., camp, August 5-14.** Workers: Rev. R. G. Flexon, Rev. David Wilson, Rev. J. N. Hampe, Rev. Geo. Cole, song leader. Mrs. Edith Clawson, children's meetings. Write Rev. L. W. King, Clinton, Pa.

**RHODE ISLAND.**  
Portsmouth, R. I., camp, July 29-Aug. 7. Workers: Chas. H. Stalker, Winfred R. Cox, Alvin Young. For information address, Andrew B. Starbuck, Pres., Newport, R. I.

**SOUTH CAROLINA.**  
Epworth, S. C., camp, August 19-28. Workers: Dr. E. P. Taylor, Dr. John Paul and others. Address Rev. W. P. B. Kinard, Epworth, S. C.

**TENNESSEE.**  
Greenville, Tenn., camp, Sept. 1-11. Workers: Rev. C. M. Dunaway, Miss Ruth Harris in charge of music. Address Mrs. Flora Willis, care Mrs. C. A. Vann, Greenville, Tenn.

**Dyer, Tenn., camp, August 18-28.** Workers: Dr. A. O. Henricks, Rev. S. W. Strickland, Mrs. Ruth Harris, song leader. Joe C. Hall, Sec., Dyer, Tenn.

**Knoxville, Tenn., camp, August 3-11.** Workers: Rev. H. Robb French and wife, Mrs. Golden Young. For information write Rev. Percy E. Bailey, 1018 E. Main Ave., Knoxville, Tenn.

**TEXAS.**  
Noonday, Texas, camp, August 10-21. Workers: J. B. McBride, C. P. Gossett, song leader. F. E. Dickard, Sec., Hallsville, Tex.

**Scottsville, Tex., camp, July 28-Aug. 7.** Workers: Rev. Fred H. Ross, Rev. Warren C. McIntyre, Singer, C. P. Gossett. B. P. Wynne, Sec., Marshall, Tex.

**Atlanta, Tex., camp, August 12-21.** Workers: Dr. R. T. Williams, The Latham Sisters, pianist and leaders of song. Mary R. Perdue, Sec.

**Waco, Texas, camp, July 29-August 7.** Workers: Harry S. Allen. For information address Jno. W. Beresford, Sec., Waco, Texas.

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**VIRGINIA.**  
Spottsylvania, Va., camp, August 19-29. Workers: Rev. Fred Canaday, Rev. W. L. King, Rev. Bessie B. Larkin, Mrs. W. L. King and Mrs. G. B. King in charge of young people's work. Mrs. Merton Steelman and son, song leader. Address Mrs. B. K. Andrews, Sec., Spottsylvania, Va.

**Mt. Vernon, Va., camp, July 29-Aug. 7.** Workers: Rev. Wilson Thomas, Rev. C. W. Dyer, Rev. H. H. Hoyt and Fred Canaday. Address Annie Hosley Shrader, Sec., Acotink, Va.

**Wakefield, Va., camp, August 5-14.** Workers: Dr. C. H. Babcock, Rev. Harry Hayes, Otho M. Cockes, Pres., Elberon, Va.

**Drainesville, Va., camp, August 10-28.** Workers: Rev. John Norberry. Song leader, Mrs. Marion Birrell. For information address Anna L. Hyatt, Sec., 163 Adams St., N. W., Washington, D. C.

**Salem, Va., camp, Sept. 9-19.** Workers: Dr. J. W. Carter and Rev. O. H. Callis. For information write J. J. True, Pres., Salem, Va.

**WISCONSIN.**  
Oregon, Wis., camp, July 29-August 14. Workers: Rev. Lewis H. Gaddis, Mose Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. Address Jack Linn, Oregon, Wis.

**Hillsboro, Wis., camp, August 10-22.** Workers: Preston Kennedy, James Bane, Raymond Lewis, Hilde Bro. Enayart song leaders. For information address May Markee, Hillsboro, Wis.

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- The fight against immodest dress and for a modest womanhood.
- The fight against those who would destroy the Bible, and for the Word.
- The fight against Sabbath desecration and for Sabbath observance.
- The fight against lawlessness, and for obedience to the law.
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